

THE HISTORY OF
ST. MARK'S CHURCH



THE LION OF ST. MARK

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CORRECTIONS

Page 40, Stehle should be Sept. 14, 1914

Page 71, Harding Biography, should be
Wellington instead of Washington.

HISTORY
OF
St. Mark's Church

FRANKFORD, PHILADELPHIA

1832 - 1932

BY
JOHN H. GOSSLING

*"Except the Lord build the house, they labour
in vain that build it: except the Lord keep the
city, the watchman waketh but in vain."*

PSALM, CXXVII.

PHILADELPHIA

1932

DEDICATED

To the memory of all faithful souls of St. Mark's Church, who having finished their course in faith, now rest from their labours; for to them, whether mentioned or unmentioned in this work, belongs the credit for St. Mark's Church of today.

PREFACE

There is no organization which has a greater influence upon the life and character of the human race than the Church. It gives those who seek, their greatest joys, and by its teachings gives hope of everlasting peace in a boundless eternity beyond. It is small wonder, therefore, that a church shall continue until it reaches its centennial; for so it is with St. Mark's Church. Started in a small way, it grew through its ability to meet the necessity of its people, to serve them in a Christian and godly manner and to hold out to them and to the community the hope that enabled them to look beyond the veil and peer into eternity, without fear and trembling, but with faith in a just God and a merciful Saviour.

In endeavoring to write a history of such a church, its leaders must, of necessity, be dwelt upon, for by their personality, enthusiasm and Christian fortitude they piloted an earnest people through the years. By such mention of the names of particular individuals, it is not to be supposed that countless more good Christian souls have not given their life and work for the upbuilding of this great parish, but time and space will not permit the mention of their names. However, it is a privilege to say that St. Mark's Church is a church of its people and for its people, and the life of each of its members is reflected in its growth.

Acknowledgment is here made to the many good friends and parishioners who have given material and thought for the preparation of this history.

J. H. G.

Chapter 1

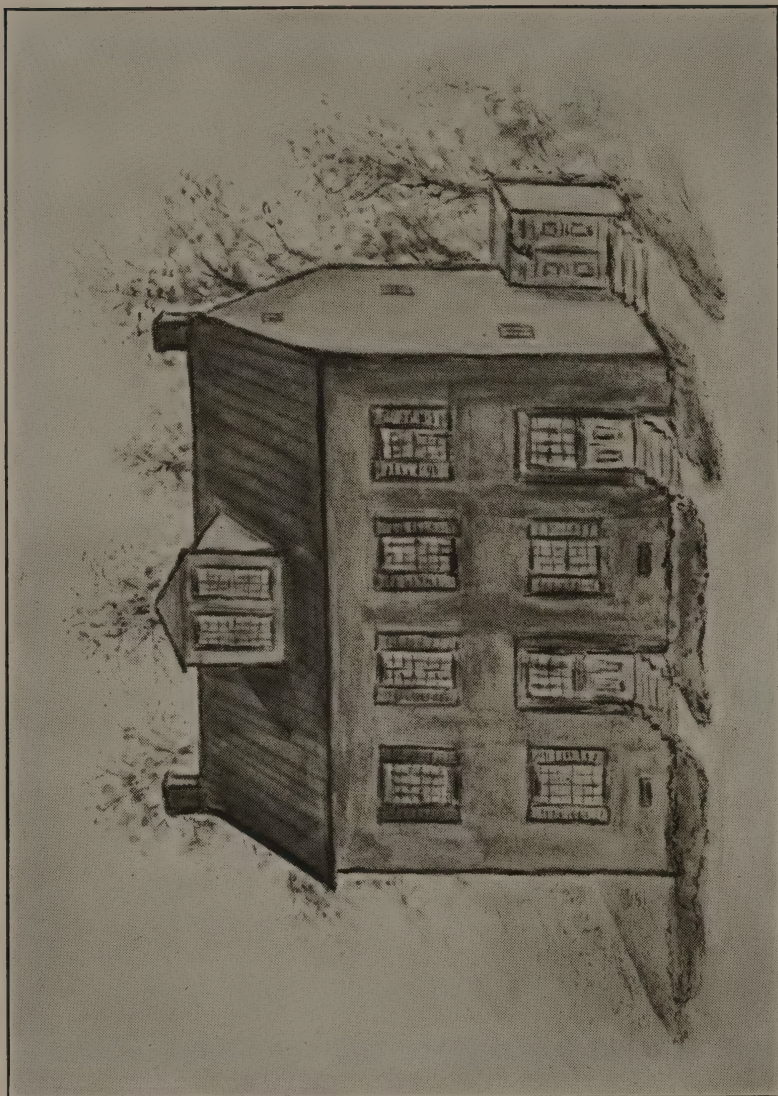
PIONEER DIFFICULTIES

In order that the founding of our church may more readily be understood, it is necessary to go back beyond the date of its actual inception.

It is to be remembered that the territory from the Delaware River, westward, may be considered to have been under the spiritual care of Trinity Church, Oxford, whose beginning dated from before 1700 A. D., and yet for a whole hundred years no record remains of any presence of the church in Frankford, although several attempts were made to establish such a church. The Rev. Mr. Evans, who became Minister of Christ Church in 1700, reported to his society in England, that he had established missions of the church at Chester, Oxford and elsewhere, and among these he names Frankfort, under the date of 1709, spelling it in the German way, as a village of Germans. The Rev. Mr. Wyman, established as a missionary at Oxford, reported also under August 3, 1728: "There is a school in my Parish, at Frankfort, a small and compact village in the township of Oxon, about three miles from the Church. In this village I have lately introduced a lecture in the afternoon to a numerous auditory. The house of our meeting is by Mr. Walton, a school-master, a man of sober life and conversation." Here was the church service in 1728. Again, in 1754, from a letter of one of the English Church Missionaries it is found that he came to the village of Frankford, and established a school upon the "King's Highway," running then as now through the town. There for a period he taught, and from time to time, possibly on some Saints' Day and week-days, held service of the church.

The explanation of the difficulties in organizing an Episcopal Church in Frankford lies in the fact that this neighborhood was settled by Friends (the "people called Quakers"), who established their own meeting for worship in Frankford as early as 1682-3; that the State and City governments were in the hands of the same society of Friends, whose prejudices were naturally unfavorable to the Episcopal Church, then a few and feeble folk in the land, and that any adventure in the way of separate services would be deterred by the fact that another parish was not far away at Oxford.

No one indeed can imagine the opposition which the poor Missionaries of the Episcopal Church had to encounter at the hands of their fellow Christians at that period. We have it upon the undoubted official reports of the Missionaries, that in many cases they were not permitted



MORROW'S SCHOOL HOUSE
A Sketch Made by
HARRY S. DONAT, JR.

to celebrate the ordinances of their church, they were not allowed to marry their own people, that the young persons inclined to listen to the services were forced to stand outside the doors and windows, forbidden to enter within the walls of the obnoxious denomination. Thus many causes conspired to make the way of the church utterly difficult. And even after the lapse of that century, Frankford seems to have continued without a church. Not until the third decade of the nineteenth century did any, even of our own church seem to care for it. But in that ten years Gregory Townsend Bedell, great in the church story of this Philadelphia, was sent to serve in this Diocese. His people, fired with the zeal of new conviction, were anxious to tell others what they knew, and some of them came to Frankford and established a Sunday School on the upper part of the King's Highway. Here were held the first services of the American Church, and here the Rev. Dr. Bedell, the Rev. G. W. Ridgely and some others preached. This may be considered the beginning of the Episcopal Church in Frankford. It fell through by the want of liberality in our people and the discouragement and disfavor it hence encountered. The time was near, but had not yet come.

Other than this, records show of one effort only, about 1830, to bring the church to Frankford. This was on the part of a lady, who was one of the Pepper family, and a worshipper at Oxford; but discouragement of the same character awaited her, and she also abandoned it. It may, however, be mentioned here, that in the year 1802, the well known Matthew Carey published, in Philadelphia, a little book, containing "A Directory of the towns between New York and Philadelphia," in which Frankford is briefly described, and is said to possess an Episcopal Church. This can only be understood by supposing he means to speak of Oxford Church, three miles away from the Highway, whose route he followed.



THE OLD FRANKFORD ACADEMY
THE SECOND HOME OF ST. MARK'S



THE LION OF ST. MARK.

Chapter 2

FOUNDATION

We have now come to 1832, the era of that effort which happily ended in no discouragement, but has continued until the present day. By this time circumstances had materially changed in the vicinity. The village had increased in numbers and many English people had been called here by the infant manufactories. The church was becoming a power in the city, while influences hostile to it were diminishing. The English immigration naturally regarded it with favor, and now some of the few Oxford communicants resided in Frankford, and found it inconvenient to attend service at their own church. Among these were a number of young women, glad to do anything in behalf of their beloved communion.

At this season a dreadful pestilence, raging in Philadelphia, sent many families to reside in the country and in Frankford. Among these was a zealous member of our church, Mrs. Mary Glen, a communicant of St. Peter's, Philadelphia, who, guided by the Divine Spirit, determined, in conjunction with others, to establish a Sunday School in the town. They hired the house known as Morrow's School Room on Paul Street (still standing and known as 4267 and 4269 Paul Street) in the early fall of 1832, and calling in the children they could reach, with some of the mothers, they held their first little service, with Prayer Book in hand, and laid the foundation for our church.

This little gathering soon required the regular service of a preacher. This was ministered to mainly by the Rev. Mr. George Sheets, who, as the Rector of Oxford Parish, gave the most faithful attendance upon this growing Mission, as he had done before at All Saints' Torresdale, and at other places, in the course of his long continued charge of Oxford from 1817 onward. The first baptism was in 1834.

In the course of the next three years, the congregation had so increased in this school-house on Paul Street, that they talked of building, but instead of this, in the year 1835, they rented the "Academy" on the same street (now the location of Rehoboth Church), where they opened church for regular afternoon service and Sunday School. Here among others Drs. Montgomery and Bedell, of Philadelphia, and the Rev. Mr. Sheets preached; and finally, the Bishop of Pennsylvania, the Right Rev. Henry U. Onderdonk, gave the work his Episcopal blessing.

The details of the history of this period are very imperfect. All north of Unity Street on the "King's Highway" was then occupied by arable fields and meadows and continued so for many years. During the

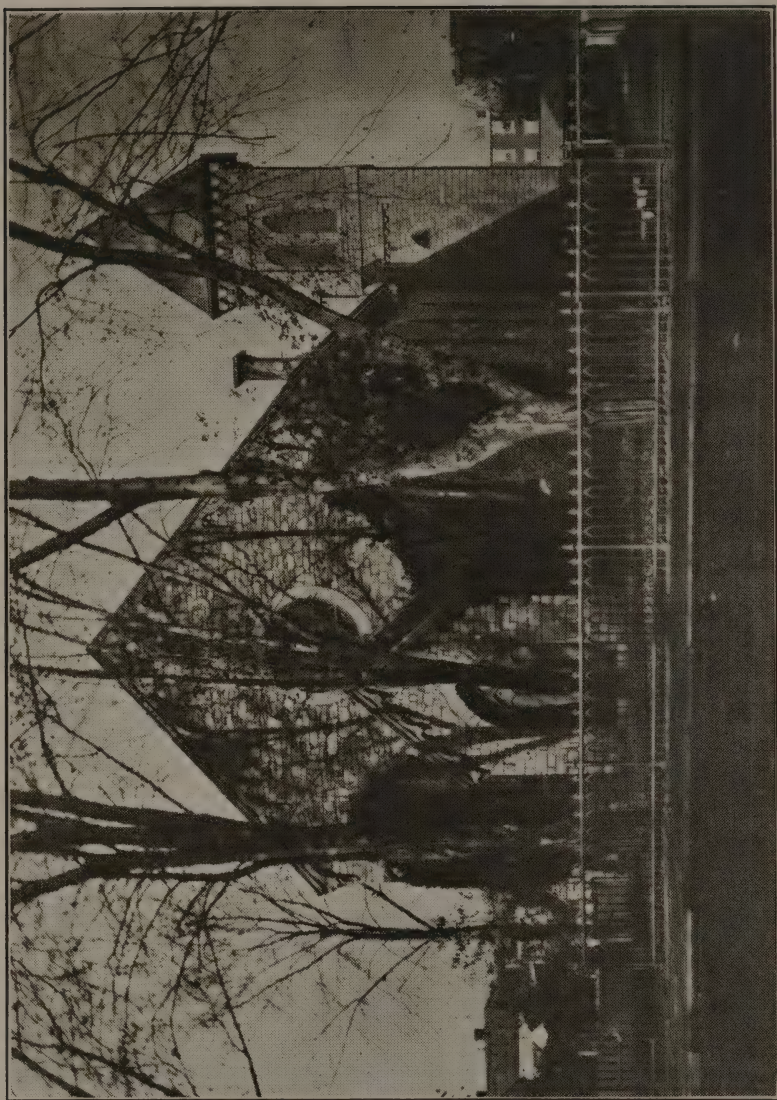


THE "TABERNACLE"
FIRST CHURCH HOME OF ST. MARK'S
(Reproduction by Harry S. Donat, Jr.)

next ten years there was a slow growth in members, but the interest in the church's work was steady and bore much fruit.

Eight hundred dollars was gradually gathered, and in 1837 was expended in the purchase of a piece of land lying on the King's Highway, deeded in trust to Trinity Church, Oxford, "for the purpose only and forever, of an Episcopal Church in Frankford, to be erected there." This is the present site of our church. Opposite to it on the other side of Franklin (now Griscom) Street a smaller piece of ground had been purchased in 1835, and subsequently the chapel, known as the "Tabernacle," was erected and dedicated to the use of our people for worship and instruction. The continuing increase soon rendered this too limited and it was again enlarged in 1837. It was a small but comfortable house, adapted for service of prayer and preaching and the uses of the Sunday School. It was the first home of her own which the church possessed. Here the children were baptized. Here the Rector of Oxford Parish, then living in Frankford, preached every Sunday afternoon. And here, William Welsh, when he became a summer resident in this vicinity, assisted, and in 1844 conducted the Sunday School and helped the work.

In 1840, 1842, 1843 the Bishop made visitations and confirmations. In 1841 Mr. Sheets himself superintended and reported sixty children and eight teachers in the Sunday School.



OLD CHURCH

Chapter 3

ORGANIZATION AND DEVELOPMENT

Thus we have arrived at 1844 and 1845. There was now service in both the morning and afternoon. Once each month in the afternoon the Lord's Supper was administered. A general activity marked the whole work. Finally on July 10, 1845, a memorable meeting was held in the house of Mr. William Overington where the active friends of the church were present. (A copy of the minutes of the meeting and the one immediately following are set forth at large in the Appendix.) Here the parish of St. Mark's was established. Here the first vestry was formed. And at subsequent assemblages of the new vestry, plans were laid and afterward carried out for the erection of a church building.

Steps were immediately taken to provide the necessary funds, which were soon furnished by the self-denying liberality of the members and the friends of the new enterprise. In the latter part of 1845 a contract was signed by Mr. William Welsh with Messrs. Walker and Deal for building the church. The charter for the church not yet having been signed by the Governor, Mr. William Welsh bound himself personally for the contract price until the charter should be signed. The contract price was \$4,450. On October 22, 1846, the church building was so far completed as to be opened for Divine service and consecrated by Bishop Potter to the worship of God forever.

The church thus completed was limited in dimensions, 42 by 70 feet, and as yet incomplete. With a small list of communicants, transferred from Oxford, and the congregation and Sunday School gathered in the "Tabernacle" Chapel, on October 2, 1846, it was placed under the charge of the Rev. Henry S. Spackman, then recently ordained to the Holy Ministry. He resigned the Parish in March 1853, after a service of nearly seven years. During this time there were fifty-three persons confirmed, and about fifty placed on the list of communicants. Meanwhile the unfinished portions of the church building were gradually completed. By 1848 the basement room was finished and furnished, and the organ which served in God's praise for over thirty years was added.

From necessity the chapel and lot on Franklin (now Griscom) Street was sold in 1846.

In April 1850 Mr. J. Cooke presented a baptismal font to the church. This font is still in use in St. Mark's.

The second rector, Rev. Daniel S. Miller, D.D., then in charge of St. Jude's, Philadelphia, accepted a call on April 10, 1853, beginning a

ministry which lasted until May 1, 1881. During these years the growth of the community progressed, and instead of a suburb, Frankford became an active part of the great city of Philadelphia. The increase of manufacturing industries and population, many of the latter English people, and properly children of the church, presented a field for work which taxed all the power and means in the possession of the Rector. Special efforts were put forth to reach the young; a parish library was purchased, and societies for missions and charities were established.

In October of 1853 burials which had theretofore been permitted in the churchyard were discontinued and subsequently the bodies removed.

In December 1856 the number of vestrymen was increased from six to ten.

The panic of 1857 was greatly felt in Frankford. The industries were closed and many of its most respected inhabitants were reduced to great distress. Public measures for relief were taken, and the church bore its part nobly, not only taking care of its own, but of those who had been relatively connected with it. Hundreds who had almost forgotten the mother church learned they were still held in regard, and were helped in their distress. This was the turning point in the history of the Church. "The Parish that remembered the poor was remembered of the Lord."

The growth of the work continued, and an assistant to the Rector, Mr. Samuel Tweedale, was ordained deacon December 6, 1856.

In 1859 the church building was enlarged, the length being increased to one hundred ten feet. On Christmas Day, 1859, the church bell was presented by the Sunday School (a copy of the letter of presentation being set forth at large in the Appendix).

The transept was added in August 1861, and in the same year the women put up an iron fence in front of the churchyard. In 1863 the transept was extended in the limit of the church lot, and the whole building was properly furnished, affording largely increased accommodations for the Sunday School and classes.

On April 26, 1864, a resolution was adopted by the Vestry to erect a suitable building upon its church lot for the Bible class, Sunday and night school purposes. This building was completed and on September 24, 1866, presented to the church as a gift by Mr. William Welsh. The building was 44 feet by 24 feet, two stories, each 12 feet high and cost \$4,000, exclusive of furniture. In 1865 the rectory on North Main Street was purchased from C. A. Vankirk. In 1867 a house was built for the sexton, carriage sheds were added and the grounds improved.

On February 1, 1868, the renting of pews for income was discontinued and thereafter St. Mark's Church became a free church, supported by the free will offerings of its parishioners. (A copy of the minutes relating thereto are set forth in the Appendix.)

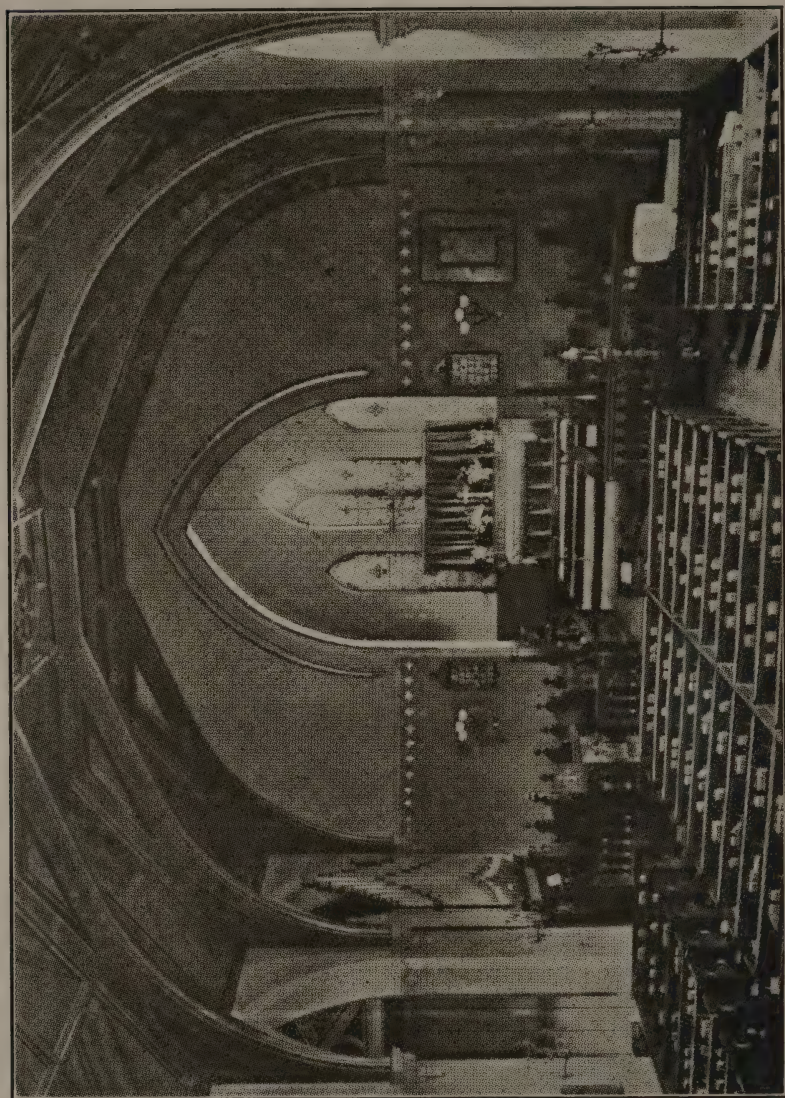
In 1870 St. Stephen's Church, Bridesburg, was built, its charter hav-

ing been secured on June 1, 1869. St. Stephen's Church is a child of St. Mark's and has as its founder the great and noble character, Mr. William Welsh, who served on its first vestry. This church was formed by the combining of the Orthodox Street Mission, also known as the Railroad Mission, organized by St. Mark's Church, and a small Sunday School located in Bridesburg, headed by Mr. William Welsh. As one of his many charities Mr. Welsh advanced the money for the erection of the first building of this church.

On September 21, 1870, the mission in Aramingo having progressed successfully under the guidance of St. Mark's, procured its charter as "St. Paul's Church (Aramingo)." The church is considered as a memorial to William Welsh. Thereafter it continued under its own direction.

In 1872 the church was further enlarged by the addition of a chancel and newly decorated. In 1873 the Bible class house was enlarged and in 1876 the basement of the church was deepened, and hence used for the nine o'clock Sunday morning service and for the Sunday School.

The sums expended upon the church building and appendages with the ground exceeded \$51,000. This, of course, does not include gifts which were not recorded.



INTERIOR OF OLD CHURCH

Chapter 4

PROGRESS AND PROSPERITY

In the meantime the work of the church had been growing. Men's and Women's Bible classes, the Missionary Society, Cottage Lectures, the Parish Libraries, Mothers' Meetings, Working Men's and Young Men's Clubs, the Sewing School, Burial Associations and other organizations had beginnings about this time.

In addition to the above, a Parish Day School was organized in 1857 in the basement of the church. It was taught by Miss Elizabeth Clubb, and for many years had an average attendance of from thirty to fifty children. Besides the usual English branches the children were carefully trained in the church catechism.

The Sunday School's growth was most gratifying. In 1853 its number was 269; in 1863 it was 870; in 1882 it was 1,536. It supplied schools to Aramingo, Bridesburg and the Railroad Mission. The number of persons registered under instruction ultimately exceeded two thousand, and in the history of Dr. Miller's Rectorate nearly a thousand of such persons became communicants. Of course, with every increase of the Church the school capacity of the building was enlarged. Next a house was rented for a branch school, and finally the whole body of the Church itself was devoted to school purposes. On December 7, 1875, St. Mark's Chapel for Sunday School and other works in the eastern part of the town was authorized by the vestry. (The records do not designate the exact location of the building.)

In August 1860, the Mother's Meeting was begun, first in a private house and then in the church. This Meeting was originally intended as a social gathering for the comfort of working people, but soon assumed a missionary character, becoming an instrumentality of great value in the growth and instruction of the church. In 1860 the English Tea Party was adopted as a means of calling the people to us. On Advent Sunday of the same year, the nine o'clock service was begun, the Church service read by the clergy of the parish, and the address mostly made by a layman. This proposed to furnish an opportunity for attendance upon public worship, to those whose household duties prevented their presence at a later morning service. With Mr. William Welsh and occasionally others, and later with Mr. Herbert Welsh, as the lay-workers, it became a wonderful success. This service was entirely free.

Soon after this a Men's Bible Class was begun by Mrs. William Welsh with six members, gradually increasing to hundreds; this was fol-

lowed by Young Men's Bible Classes, one of which is the present Bishop Clarkson Bible Class, by Miss Welsh's Young Women's Class and by others, which were taught in the Church building; by the large class for matrons and older women in the basement; by the second day school and the night school.

The issue and circulation of a number of pamphlets made known to the whole church the work of the parish; while the publication of ST. MARK'S PARISH VISITOR, which, finding its way into every one of the seven hundred and fifty families into which the parish had grown, made all intimate with and interested in the church machinery. The cost of this important instrumentality forced its discontinuance. The annual celebration of the Foundation Day was a measure in the same direction calculated to make the people feel that they were one with the same origin.

The multiplied anxieties and labors of this work bore at length so heavily upon Dr. Miller that he felt that he must listen to the advice of medical and other friends and withdraw. Naturally concerned for the future of the parish, he did not go abroad until he had persuaded the Rev. Robert C. Booth, of Brooklyn, New York, to occupy his place for one year. This clergyman had won for himself an enviable reputation in that city. As the year drew to a close the testimony brought to the Rector of the success of Mr. Booth induced him to resign, after a Rectorate of over twenty-eight years. He sent forward his resignation, therefore, at the end of the year 1880, and on May 1, 1881, his successor formally took the place which he had already held as substitute for twelve months.

On Sunday, October 22, 1882, the Jubilee of the Church was held, and the occasion was one of rejoicing and thanksgiving. Dr. Miller preached a historical sermon in the morning, and a sermon before the Adult Bible Classes was given by Mr. Booth. An address in memory of the late William Welsh was made by his nephew, Mr. Herbert Welsh. Any account of the work at St. Mark's would be incomplete without reference to Mr. Welsh. For nearly twenty years he had been associated with the steady growth of the work by counsel, work and financial aid, he and his family were devoted friends of the parish. When he died, February 11, 1878, St. Mark's and its people lost a friend indeed. "He rests from his labors, and his works do follow him." (Some resolutions adopted by the Vestry and Sunday School upon Mr. Welsh's death are set forth in the Appendix.)

Not the least interesting feature of the Jubilee was the report of the progress of the parish during the last year, 1882. From this we take the following figures: Communicants, 1107; amount of money raised \$10,-308.27. The parish was absolutely free from any indebtedness.

On December 4, 1882, Miss Elizabeth Clubb, for many years a

teacher of St. Mark's Parish School, was compelled by ill health to resign, and the school was discontinued.

In August 1883, the rectory at Frankford Avenue and Dyre Street was sold to Theodore Morganstein for \$4,250.

The growth of the church began to be felt. The church was no longer large enough to accommodate adequately the Sunday School and other church organizations; so on May 13, 1885, a congregational meeting was held to consider the possibility of erecting parish buildings for the church. The congregation voted favorably upon this plan, a committee being appointed to investigate the matter. In furtherance of the plan, two frame properties on Franklin Street, adjoining the church property on the north, were purchased for \$2,200. Many efforts were made to secure sufficient money to erect the parish building, but it was not until March 18, 1897, that this project was finally completed.

Mr. Booth then being away in July 1887, the Rev. Theodosius S. Tyng, of Osaka, Japan, was secured as an assistant minister to act during his absence.

Rev. Daniel S. Miller, former Rector of the church, died in January 1888. By his Will he gave Five Hundred Dollars "for the erection of a brass eagle to serve as a Lectern in said Church, or some other suitable ornament, upon which shall be inscribed my name, the date of my death, and the years of my service." The Lectern was put in place in November 1888, and is still in use. There was also placed on the wall of the church a tablet to the memory of Dr. Miller.

The cares of the great parish weighed too heavily upon Dr. Booth, so that on August 4, 1888, he was compelled to resign, after having served for over seven years.

He was succeeded by Rev. Frederick Burt Avery, of Youngstown, Ohio, who accepted the call on February 8, 1889, and entered upon his duties as rector on March 1, 1889.

Repairs to the roof and ceiling of the church by lining same with boards were completed in May 1889, at a cost to the church of \$2,539.93.

On May 24, 1890, Mr. Samuel Tweedale resigned as assistant minister. Mr. Tweedale had been of invaluable service to the church, having served as its assistant minister for many years and as Clerk of the Vestry for thirty-one years.

While it is a subject about which little should be mentioned, nevertheless, as the purpose of this book is to relate as nearly as possible a history of the church, it is necessary to record that about May of 1890 dissension arose within the congregation, whereby many of the good parishioners left and joined in forming a neighbor church, St. Luke's Reformed Episcopal Church. Today, however, great cordiality exists between these two ecclesiastical bodies, both of whom are advancing Christ's Kingdom in this community.

The Rev. Frederick Burt Avery, having accepted a call to another



THE RECTORY

parish, resigned on July 15, 1892. The manifold cares and exacting duties of this large parish made it a burdensome and onerous charge. Once again it was without a head. In the meantime the Rev. Charles Logan was temporarily appointed to take charge, and the church sought for a suitable leader.

Chapter 5

A GREAT RECTOR AND A GREAT WORK

On December 12, 1892, a call was made to the Rev. John B. Harding, of the Church of Our Saviour, Baltimore, which he accepted on December 20, 1892, coming to the church on Quinquagesima Sunday, February 12, 1893. A graduate of Phillips Academy, Exeter, New Hampshire; Harvard University; and the Berkeley Divinity School, Middletown, Connecticut, Mr. Harding was fully equipped for the responsibilities of his new parish.

There was no debt to hamper the work, but the field was a large one with great possibilities. On March 29, 1893, the lot upon which the present rectory now stands was purchased and in July 1893, the contract for the building of the rectory was awarded to Thomas D. Foulkrod. It was completed in March 1894, at a cost, with ground, of \$10,000.

In 1893, upon suggestion by Mr. Harding, changes and improvements were made in the chancel of the church.

From 1888-1895, some devout men of the parish conducted divine services at the Alms House with considerable success.

A parochial mission work having been progressing for some time at Wissinoming, a lot of ground at Comly and Ditman Streets, Philadelphia, was secured in October 1894, and on St. Bartholomew's Day, 1895, ground was broken for St. Bartholomew's Chapel, which was opened for Divine Service Sunday, December 23, 1895. A good Sunday School and promising mission had grown up in charge of a faithful lay reader, a Saint Andrew's Brotherhood man, Mr. William L. Markley. The cost of the chapel and ground was \$2,700.

Owing to the necessities of the growing work of the parish and the straitened quarters, it was decided to build. The long-hoped-for parish house was now to become a reality. On November 4, 1895, it was resolved that a parish building be erected upon the lot fronting on Franklin Street, and on Easter Monday, 1896, ground was broken. On St. Peter's day, April 29, 1895, the cornerstone was laid by Bishop Whittaker.

Following is a list of documents, books and articles placed in the cornerstone:

“New prayer book.

Copy of Convention Journal of the Diocese of Pennsylvania.

Parish Directory.

Jubilee Historical Record and Handbook of the Parish—published jubilee year, 1882.

List of all the rectors, wardens, and vestrymen of the parish, from 1845 to 1896.

Also names of the Building Committee and architect.

Histories of all the parish organizations, including a history of the Mothers' Meeting, in the handwriting of Mrs. William Welsh, who organized the first organization of the kind.

Full list of the officers, teachers and scholars of the Sunday Schools; also a list of the present choir.

Copy of a sermon preached by Rev. Benjamin Watson, D.D., in memory of the Rev. D. S. Miller, D.D., also sermon by Rev. R. C. Booth, preached on Foundation Day following Dr. Miller's death.

Copy of a sermon preached by Bishop Howe in memory of Mr. William Welsh.

Various pamphlets relating to the history of the Parish."

The new St. Mark's Parish House was finished and ready for occupation on the first Sunday in Lent, March 18, 1897, at a cost of \$32,500.

In order to finance the building of the parish and rectory it became necessary to borrow only \$11,000—\$6,000 by mortgage on the rectory, created on November 30, 1896, and \$5,000 by note to the Second National Bank, created on March 1, 1897.

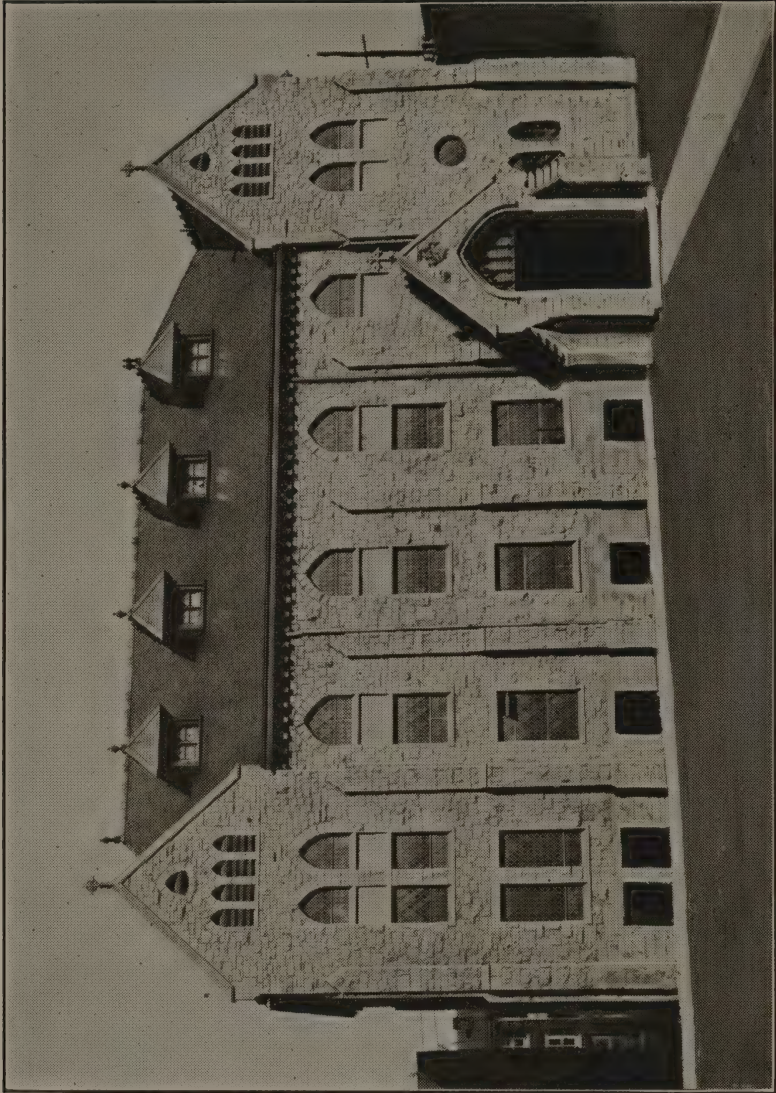
The untiring efforts of the rector, Rev. John B. Harding, together with the wonderful zeal and coöperation and sacrifice of the parishioners, made it possible to raise in four years not only the \$10,000 necessary to build the rectory but also \$22,000 necessary to complete the parish house. By February 26, 1900, the entire debt had been paid off and the church was free of obligations. A parish tea was held on February 26, 1900, to celebrate this fact.

The church suffered a severe loss, when on January 26, 1897, Miss Mary Welsh, daughter of William and Mary R. Welsh, died. She was a righteous soul and her life exemplified her Christian character.

Under the able direction of Mr. William L. Markley, with the assistance of some of the devout men of our parish, St. Bartholomew's, the Mission in Wissinoming, had been progressing rapidly and had been endeavoring to sustain its entire support. On April 4, 1897, however, St. Mark's as the Mother Church, with an earnest desire to help, assumed full responsibility for the maintenance and control of the Mission.

Almost a year after the death of her worthy daughter, Mrs. Mary Welsh, wife of William Welsh, passed away. On January 18, 1898, her soul was called to repose after years of arduous labor. In her passing, St. Mark's lost one of her greatest workers and benefactors. Her days were filled with good deeds and generous acts, with helpfulness to the poor and needy and kindly ministrations to the sick and afflicted. It can be truly said that "she rests from her labors and her works do follow her."

Repairs to the church property were numerous, and the vestry were



THE PARISH HOUSE

continually endeavoring to maintain its good appearance. In the early part of 1901, cement walks were put around the buildings and the present iron fence erected in front of the church property. The young men were taking more interest in the church, and to encourage this a smoking and reading room for St. Mark's League was equipped in the basement of the parish house. St. Bartholomew's Chapel was further extended by additions in June of 1902.

It was not to be expected that all these accomplishments of Mr. Harding would be unnoticed by other churches, and, as a natural consequence, in the early part of 1903 he received a call from the Church of the Incarnation, Philadelphia. It is to the everlasting credit of the vestry and parishioners, at this time, that Mr. Harding was persuaded not to accept the call.

Shortly after this time, an effort was made to change the name of the "Protestant Episcopal Church" in America. The change was not favored and the vestry, in April 1904, instructed its delegate to the Diocesan Convention to vote against any such change.

Plans were now very definitely under way towards the erection of a new church building. Bazaars and entertainments were held to add money to the building fund. In addition, many of our good parishioners gave money for memorials in the new building. So definitely was it realized that the new church would soon be erected, that early in 1905 Mr. and Mrs. John S. Wilbraham, together with Mrs. Mary Wright, offered to give the sum of \$12,000 for the erection of a tower to the proposed new church in memory of Thomas Wilbraham. The offer was accepted and the tower subsequently erected. (A description of the tower will be found in another part of this work.)

On March 6, 1905, the procuring of plans and drawings from Messrs. Watson and Huckel was authorized. It has been told that Mr. Harding and Mr. Watson worked diligently over these plans, correcting, amending and changing them until they finally met with the approval of Mr. Harding and were adopted on February 4, 1907.

Money was being continually received for the erection of the new church, and in December 1905, Mr. Harding reported having received to that date, \$30,236.95.

About the time when the dreams for the new building were ready to materialize, the church met with a severe loss in the death, on December 10, 1906, of its senior member, Mr. Henry Rowland, Jr., who for thirty-eight years had been a vestryman of the church and for many more years was prominent in the works of the church. Subsequently the chancel in the new church was given by the congregation and dedicated to his memory.

We now come down to February 4, 1907. On that date the vestry adopted the plans finally prepared by Mr. Frank R. Watson and Mr. Harding; the building fund amounted to \$51,000, with further pledges of an additional \$10,000; and a committee, consisting of the Rector, Mr.



THE NEW CHURCH

Charles Hart and Mr. Harry L. Buckius, was appointed to secure estimates. These were secured and on March 27, 1907 (an eventful day for St. Mark's), St. Mark's Church was authorized by the vestry, through its proper officers, to enter into a contract with Frank J. Colgan to build the new church for \$79,652, in accordance with the plans and specifications furnished by Mr. Frank R. Watson.

Ground was broken for the new church on Easter Monday evening, April 1, 1907, at 5 o'clock. The service was largely attended, the church being filled to its utmost capacity, and was conducted by the Rector, the Rev. John B. Harding. Forming in the wing of the church, the Men and Boys' choir, followed by the Girls' choir, the orchestra, the vestrymen and the Rector proceeded down the south aisle, and out onto the lawn, there forming in a circle, singing Hymn No. 491. Ground was then broken by the Rector, saying "Except the Lord build the House, their labor is but lost that build it."

On April 2, 1907, a resolution was adopted to tear down the old church, and install in the parish house the organ, choir stalls and such other furniture as might be needed by the Rector to carry on properly the services of the church.

The last services were held in the old church building on Sunday, April 14, 1907.

Work of taking down the old church was commenced Monday morning, April 15, 1907, and the first stone for the new building was cut on Thursday, April 18, 1907.

Beginning with Sunday, April 21, 1907, services were held in the parish house, the large organ having been moved to the Sunday School room, and the Guild room on the first floor converted into a beautiful chapel. It was during this period that the nine o'clock service on Sunday became very popular.

On St. Michael's and All Angels' Day, September 29, 1907, at 3 o'clock P. M., the cornerstone for the new church was laid. In it were placed:

The Holy Bible.

The Book of Common Prayer.

The Church Hymnal.

The Jubilee book containing a history of the parish up to the year 1882.

The Parish Directory.

An account of the service of the Breaking of Ground for the new church.

An account of the last services held in the old church.

A list of the Rectors of the church.

A list of the wardens and vestrymen.

Lists of all the parish organizations.

A list of the officers, teachers and scholars of the Sunday School.



NAVE LOOKING EAST

The program of the services.

The names with the necessary date of the Bishop of the Diocese and the Coadjutor Bishop.

The names of many of God's faithful people who have worshipped and worked in this parish and have departed hence in the Lord.

The new church was expensive and it became necessary to go again in debt to finish it. On December 5, 1908, \$30,000 was borrowed from the Second National Bank to finish the church.

On November 1, 1908, the new church was dedicated with appropriate ceremony. The parish house was restored to its former condition and the congregation moved into their new and beautiful quarters.

Progress continued to be made in the church, more money was collected, more memorials donated and erected in the church building, and there was a feeling of peace and harmony prevailing.

This was so apparent, that in March of 1911, after having served the parish for eighteen years, Mr. Harding took a trip to Europe for six months. During his absence the affairs of the church were ably conducted by Rev. John P. Bagley.

We should pause here to note that on February 15, 1911, Bishop Ozi William Whittaker, D.D., LL.D., died. For twenty-five years he had been Bishop of the Diocese of Pennsylvania, and for more than half his life a Bishop in the Church. His work and his worth are a heritage to the diocese. On Christmas Eve, December 24, 1911, the Bishop's chair in the sanctuary was dedicated to the memory of Bishop Whittaker.

At the time of the dedication of the Bishop's chair, nine other gifts to the church were dedicated.

Mr. Harding was a firm believer in keeping "the financial house" of his church in order, and in furtherance of this thought he asked that a smoker be held on May 16, 1912, to interest the men of the church in its support. The smoker was held and was very successful.

On February 2, 1913, Mr. Harding rounded out twenty years of service as Rector. Appropriate services were held and resolutions, extolling the services rendered by him, adopted by the vestry.

The change of the name of the Protestant Episcopal Church in America was again advocated, and, as before, the vestry, on April 7, 1911, went on record opposing such change.

The church was now looking forward to the time when the new building would be consecrated. There was, however, still considerable money to be collected. As on all occasions, the congregation and organizations recognized their responsibility. Suppers, operas, cake sales and other means of raising income were adopted, so that by Sunday, St. Mark's Day, April 25, 1915, sufficient money had been secured to pay off all obligations against the church, thereby permitting the new church building to be dedicated on that day. It was a day of great rejoicing, for the project had cost, exclusive of memorials, the large sum of \$167,-



NAVE LOOKING INTO CHAPEL

328.54, all of which had been contributed by an earnest and devoted parish.

It would, indeed, be fitting at this time to mention the name of one who had done so much for St. Mark's Church. Mr. Frank R. Watson might very readily be termed Christian, organist, vestryman, architect, friend. His benevolences and gifts and his untiring efforts for the church made him one of St. Mark's outstanding workers, for whose interest the congregation should be extremely grateful.

On February 7, 1912, the Men's Club was organized and continued to function for a number of years. It is to be regretted that it disbanded, as good Christian men, willing to work for God's kingdom, are needed in the Church at large today. It is hoped that this organization may again be revived and new zeal put into the men of the parish.

April 6, 1917 found the United States at war with Germany. Soon many of the young men of the parish were to put aside the daily work and join the forces of the Army, Navy or Marine Corps, in the service of their country, as their forbears had done in 1861, during the Civil War.

Mr. Harding at a later period remarked that "the war was a righteous war," and with that thought the vestry, on April 8, 1917, "offered the resources of the parish heartily and fully, under the supervision of the Rector, for drilling, Red Cross work, etc."

On Sunday, February 10, 1918, Mr. Harding completed twenty-five years of service as Rector. The minutes of the vestry record that "All of the services of the day were largely attended; the music by the choir in the morning, and by an augmented choir in the evening, was elaborate and beautifully rendered; the sermons, in the morning by the Rector and in the evening by Rev. Floyd W. Tompkins, D.D., were peculiarly fitting to the occasion."

By this time many of the young men of the church had gone to the war, but peace came with the Armistice, on November 11, 1918, and on November 25, 1918 a peace service of thanksgiving was held. On May 28, 1919 another peace service was held. At both of these beautiful services the church was filled and exceptional music was provided by a large augmented choir.

In the early part of December 1920, Mr. Harding was stricken with a serious illness which ultimately caused his death. During the period of Mr. Harding's illness the pulpit was filled by Rev. George G. Bartlett, Dean of the Divinity School, Philadelphia. While Mr. Harding seemed to rally for a while, still his strength never fully returned to him and on June 26, 1921 he was called to his final home, having served as Rector of St. Mark's over twenty-eight years.

"He fought a good fight;
He finished the course;
He kept the faith."

Whatever tribute can be paid to Mr. Harding's memory, those who knew him still feel the presence of his majestic soul within the portals of his church home.

Chapter 6

NEARING THE CENTENNIAL

Shortly after Mr. Harding's death the Rev. Leslie F. Potter came to take charge of the church, and on September 16, 1921 was called to the rectorate. He accepted the call on September 18, 1921, immediately entering upon his duties, being instituted on November 13, 1921.

Mr. Potter was a great organizer, and upon assuming office proceeded to organize the church, so that in a short time he had a complete index of every member of this parish and Sunday School.

Every-member campaigns were carried forward with success and parishioners pledged themselves to the financial support of the church.

St. Bartholomew's Chapel, having grown to such an extent, the vestry, on May 4, 1922, decided to convey to it the ground and buildings, thereby establishing it as an independent church.

This was finally accomplished in January 1925, and title conveyed to the Trustees of the Diocese of Pennsylvania.

In the latter part of 1925 a great honor came to St. Mark's. Rev. Frank W. Creighton, a St. Mark's boy, was elevated to become Bishop of Mexico. Bishop Creighton well merited the great honor conferred upon him. Like a proud parent, St. Mark's bathes in the light cast by its illustrious son.

September 1927 brought a serious loss to St. Mark's in the death of Mrs. Jennie R. Overington. For many years she was an earnest worker in the parish and a teacher of Bishop Clarkson's Bible class. She was a true Christian character, kind, lovable and devout. In her passing a good soul had returned to its eternal home.

The progress of the church brought with it new problems. An experiment with a Directress of Religious Education was attempted. After several attempts Miss Dorothy Crossley was obtained, and was doing excellent work; but owing to waning finances, it became necessary to omit the office from the budget.

During these years many improvements were made to the church property. Bazaars were held to raise money to carry on the many projects under way.

In October 1929 the financial panic of the world began, which has continued until the present day. During all this period the congregation has carried on, permitting the vestry, by economical administration of funds, to meet the obligations placed upon it.

On July 15, 1931, Mrs. B. F. Rittenhouse (formerly Mrs. Harvey

Rowland, Jr.) died. Her death came after a long sickness. However, her many years of devout and Christian service to this parish had endeared her to her many friends and to the parish at large, so that her death brought to the church a feeling of irreparable loss. By her will she made the church a beneficiary of several handsome legacies.

After a rectorate of eleven years, Mr. Potter died on July 15, 1932. He had suffered for some time, but it was hoped that he would recover. This was not to be. He, like Mr. Harding, had finished his course, had kept the faith and had been called to his Master, whom he served so well, for the reward of his works.

During Mr. Potter's illness Mr. Albert Holloway, assistant, assumed charge and ably conducted the services of the church.

Immediately after Mr. Potter's death Mr. Joseph C. Settle, a young theological student, and one of our boys, very ably filled in the breach, until the church was fortunate in obtaining the services of Dr. Herbert Parrish, as priest in charge.

And now, in October 1932, the church has reached its centennial. Time has brought its adversities as well as joys, but the march of legions of workers for the heavenly kingdom of Christ has maintained a church, of which all may be justly proud.

During its one hundred years over 7,500 have been baptized, over 4,600 confirmed, and there are today 1,259 communicants. The Sunday School also has an enrollment of 647. Can it not be said:

"Praise God from whom all blessings flow."

Chapter 7

CENTENNIAL PLANS

In the pages that follow are set forth the proposed plans for the celebration of the Centennial week. These plans were prepared by Mr. Potter before his death, and it is the desire of the church to maintain them as nearly as possible. Unless changed because of necessity, the plans are as follows:

SUNDAY, OCTOBER 23, 1932

HOLY COMMUNION	7.45
Bishop Frank W. Creighton, Celebrant.	
HOLY COMMUNION AND SERMON.....	10.30
Bishop Creighton will preach.	
CHURCH SCHOOL—ALUMNI DAY.....	2.00
Address by Bishop Creighton.	
HOLY BAPTISM	3.30
EVENING PRAYER AND SERMON.....	7.45
Rev. Waldemar Jansen will preach. The Rectors, Wardens, Vestrymen, Choirs and Congregations of our Mother Church, Trinity Oxford; and of our Daughter Churches, St. Stephen's, Bridesburg; St. Paul's, Aramingo, and St. Bartholomew's, Wissinoming, have been invited to attend this service.	

TUESDAY, OCTOBER 25, 1932

PARISH DINNER	6.30
Rev. H. Percy Silver, D.D., Guest Speaker.	
Mr. Frank R. Watson, Felicitations.	
Rev. Herbert Parrish, D.D., Toastmaster.	

WEDNESDAY, OCTOBER 26, 1932

HOME-COMING SERVICE	7.45
Rev. John R. Hart, Ph.D., will preach.	
In the procession will be all former Curates, Clergymen ordained from St. Mark's, and Lay Readers.	
The pastors and congregations of all denominations in Frankford are especially invited to attend this service.	
After this service an informal reception will be held in the parish house.	

FRIDAY, OCTOBER 28, 1932

HISTORICAL PAGEANT	8.00
This Pageant has been prepared by Dr. John C. Mendenhall and will be produced by members of the parish under his direction.	

FOUNDATION DAY

SUNDAY, OCTOBER 30, 1932

HOLY COMMUNION	7.45
Dr. Herbert Parrish, Celebrant.	
HOLY COMMUNION AND SERMON.....	10.30
Bishop Francis M. Taitt will preach.	
CHURCH SCHOOL SERVICE.....	2.00
EVENING PRAYER AND SERMON.....	7.45
Rev. Frederic S. Fleming, D.D., will preach.	
The vestry and other parish organizations will attend this service.	

Chapter 8

ORGANIZATIONS

Vestrymen Who Have Served the Church

	Elected	Office Terminated
REV. GEORGE SHEETS	July 10, 1845	April 25, 1848
(Rector's Warden—Oct. 5, 1846; April 25, 1848)		
WILLIAM OVERINGTON	July 10, 1845	April 9, 1849
(Accounting Warden—Oct. 5, 1846; April 9, 1849)		
R. F. LARDNER	July 10, 1845	April 25, 1848
EDMUND GREEN	July 10, 1845	April 25, 1848
I. F. LAMB, M.D.	July 10, 1845	April 6, 1847
OSMON REED	July 10, 1845	April 6, 1847
*SAMUEL WILLIAMS	July 10, 1845	Aug. 25, 1845
WILLIAM ROWLAND	July 10, 1845	April 6, 1847
COMEGYS PAUL	July 10, 1845	April 6, 1847
†W. H. DUFFIELD	July 10, 1845	1849
(Accounting Warden—May 6, 1847; 1849)		
†WILLIAM WELSH	July 10, 1845	Feb. 11, 1878
(Clerk—July 10, 1845; May 6, 1848)		
JOHN LARDNER	July 10, 1845	April 6, 1847
JOHN BROMLEY	Aug. 25, 1845	April 6, 1847
*JAMES FITTEN	May 6, 1847	April 19, 1864
†JOHN BROADBENT	May 6, 1847	Nov. 18, 1887
CHARLES C. PANCOAST	May 6, 1847	Mar. 29, 1853
(Rector's Warden—May 6, 1847; March 29, 1853)		
(Clerk—May 6, 1848; April 13, 1852)		
ROBINSON RITSON	Aug. 10, 1849	Oct. 26, 1852
(Accounting Warden—Aug. 10, 1849; Oct. 26, 1852)		
DR. JOHN MENDENHALL	Oct. 26, 1852	April 13, 1853
(Accounting Warden—Oct. 26, 1852; April 13, 1853)		
†THOMAS OVERINGTON	Mar. 29, 1853	Jan. 17, 1877
(Accounting Warden—April 13, 1853; April 15, 1856)		
*BENJAMIN BATTERSBY	Mar. 29, 1853	Sept. 9, 1856
(Rector's Warden—March 29, 1853; April 15, 1856)		
JOHN GARSED	April 13, 1852	April 14, 1857
(Clerk—April 13, 1852; April 14, 1857)		
HARVEY ROWLAND	April 25, 1854	April 10, 1855
JOHN LARDNER	April 25, 1854	April 15, 1856
FRANCIS WHARTON	April 25, 1854	April 10, 1855
JOHN W. KESTON	April 25, 1854	April 10, 1855
ABEL WILSON	April 10, 1855	April 14, 1868

* indicates resigned.

† indicates died in service.

	Elected	Office Terminated
SAMUEL TWEEDALE	April 10, 1855 (Clerk—April 12, 1858; May 6, 1889)	April 14, 1868
†JOHN CLAYTON	April 15, 1856 (Rector's Warden—April 15, 1856; May 14, 1881)	Mar. 14, 1881
WILLIAM I. CREIGHTON	April 15, 1856 (Clerk—April 28, 1857; April 12, 1858)	April 6, 1858
CHARLES E. KREMER	Sept. 9, 1856 (Accounting Warden—Sept. 9, 1856; March 12, 1858)	April 22, 1862
JACOB F. LUKENS	April 14, 1857	April 26, 1859
*BENJAMIN ROWLAND	April 6, 1858 (Accounting Warden—April 12, 1858; Jan. 14, 1890)	Jan. 14, 1890
*REESE D. FELL	April 26, 1859	Dec. 2, 1863
JAMES ASHWORTH	April 22, 1862	April 18, 1865
*C. A. VanKIRK	Dec. 2, 1863	May 23, 1870
†WILLIAM HIGGS	April 18, 1865	Mar. 25, 1898
WILLIAM H. RHAWN	April 18, 1865	Mar. 30, 1869
†HARVEY ROWLAND, JR.	April 14, 1868 (Rector's Warden—May 2, 1881; Jan. 14, 1890) (Accounting Warden—Jan. 14, 1890; Dec. 10, 1906) (Last Meeting Attended—Nov. 5, 1906)	Dec. 10, 1906
RICHARD GARSED	April 14, 1868	April 3, 1877
*RICHARDSON L. WRIGHT	Mar. 30, 1869	April 4, 1892
†JAMES ASHWORTH	Dec. 5, 1870	Mar. 21, 1882
OLIVER H. P. CONOVER	April 19, 1875	April 23, 1878
*JOHN HOLROYD	April 3, 1877	April 1886
JOS. G. H. MILLER	April 3, 1877	Mar. 30, 1880
JAMES WELSH	April 3, 1877	April 23, 1878
*ROBERT E. WRIGHT	April 23, 1878	April 4, 1892
*JOHN COOPER	April 23, 1878	Jan. 5, 1885
*HARRY L. BUCKIUS	April 23, 1878 (Rector's Warden—May 6, 1912; Sept. 11, 1924)	Sept. 11, 1924
ROBERT PILLING	Mar. 30, 1880 (Rector's Warden—Jan. 4, 1890 to April 4, 1892)	April 4, 1892
†JAMES BUTTERWORTH	April 19, 1881	Aug. 1889
*ADAM I. ASHWORTH	April 11, 1882	April 7, 1890
*WM. JEF. GUERNSEY, M.D.	April 7, 1885	Jan. 6, 1890
*SAMUEL F. WOODHOUSE	April 27, 1886	Mar. 3, 1890
*THOMAS COX	April 3, 1888	April 23, 1889
†CHARLES B. ROBERTS	April 23, 1889 (Clerk—May 6, 1889; July 1906)	July 20, 1906
ELWOOD S. DAVIS	May 5, 1890	
†CHARLES HART	May 5, 1890 (Rector's Warden—Jan. 7, 1907; Dec. 31, 1910) (Accounting Warden—Jan. 1, 1911 to Jan. 9, 1911) (Rector's Warden—Jan. 9, 1911 to April 15, 1912)	April 15, 1912
†EDGAR A. SINGER	May 5, 1890	Jan. 26, 1909
MAHLON L. SAVAGE	May 5, 1890	May 4, 1908
†THOMAS SIMPSON	May 5, 1890	May 8, 1925
†WILLIAM GRIFFIN	April 19, 1892	Mar. 7, 1907

* indicates resigned.

† indicates died in service.

	Elected	Office Terminated
*ROBERT PILLING	April 19, 1892	Jan. 5, 1922
(Rector's Warden—April 19, 1892; Jan. 7, 1907)		
(Accounting Warden—Jan. 7, 1907; Dec. 31, 1910)		
(Rector's Warden—Jan. 1, 1911; Jan. 9, 1911)		
(Accounting Warden—Jan. 9, 1911; Jan. 5, 1922)		
*ALONZO P. BROADBENT	April 19, 1892	April 1, 1895
*FRANK R. WATSON	April 1, 1895	Mar. 5, 1900
BENJAMIN ROWLAND	April 12, 1898	Declined
*GEORGE S. WRIGHT	May 2, 1898	Nov. 7, 1904
†GEORGE F. THOMPSON	Mar. 5, 1900	Dec. 7, 1922
*WILLIAM L. MARKLEY	Feb. 6, 1905	Oct. 12, 1922
(Clerk—Jan. 7, 1907; May 5, 1921) (resigned)		
ADAM C. STANGER	Oct. 1, 1906	
†JOHN E. FENDEISON	Jan. 7, 1907	Jan. 22, 1913
†THOMAS CREIGHTON	April 2, 1907	Mar. 27, 1929
†LINCOLN CARTLEDGE	May 4, 1908	Nov. 22, 1918
*DR. FRANK J. HAAS	May 1, 1909	Sept. 14, 1914
†MAJOR BENJ. F. RITTENHOUSE	May 6, 1912	Mar. 6, 1915
*JOSEPH R. EMBERY	Feb. 3, 1913	April 10, 1930
(Rector's Warden—Sept. 11, 1924; April 10, 1930)		
†CHARLES STEHLE	Sept. 14, 1924	Nov. 27, 1916
DR. FRANK EMBERY	April 6, 1915	
(Rector's Warden—May 8, 1930)		
*THOMAS BUCKLEY	Jan. 8, 1917	Nov. 4, 1920
JOHN E. GOSSLING	Dec. 2, 1918	Declined
JOHN M. WILLIAMS	Jan. 7, 1919	
(Accounting Warden—Jan. 5, 1922)		
*THOMAS MOORE	Dec. 2, 1920	Dec. 10, 1931
(Clerk—May 5, 1921; Dec. 10, 1931)		
*JOSEPH WALDMAN, JR.	Mar. 10, 1921	Dec. 12, 1929
†MAHLON L. SAVAGE	Jan. 5, 1922	Nov. 27, 1929
ARNOLD M. SHAW	Oct. 12, 1922	
JOHN H. GOSSLING	Oct. 9, 1924	
(Clerk—Dec. 10, 1931)		
*WILLIAM P. MOORE	Sept. 10, 1925	Dec. 10, 1925
CLIFFORD K. FOWLER	Jan. 14, 1926	
J. WALTER EASTBURN	June 13, 1929	
HARRY J. GOSSLING	Feb. 13, 1930	
J. HARRY BARBOUR	Feb. 13, 1930	
WILLIAM EMBERY	April 10, 1930	
FRANK J. H. ROGERS	Feb. 11, 1932	

CURATES WHO HAVE SERVED ST. MARK'S CHURCH

REV. SAMUEL TWEEDALE	REV. W. W. JENNINGS
REV. T. S. TYNG	REV. W. H. GIBBONS
REV. DOUGLAS I. HOBBS	REV. J. G. BAWN
REV. J. P. BAGLEY	REV. R. R. WINDLEY
REV. F. C. HARTSHORNE	REV. JAMES MCCLINTOCK
REV. A. R. B. HEGEMAN	REV. W. W. SMITH
REV. ROBERT BELL	REV. A. M. HOLLOWAY

* indicates resigned.

† indicates died in service.

MEN WHO HAVE GONE INTO MINISTRY FROM OUR CHURCH

REV. F. S. BALLENTINE

RT. REV. FRANK W. CREIGHTON

REV. W. W. JENNINGS

REV. JOHN R. HART, JR.

REV. JAMES MCCLINTOCK

REV. WILLIAM MCCLELLAND

MR. JOSEPH C. SETTLE

SEXTONS OF ST. MARK'S CHURCH

MR. NOBLE

DAVID HAYES

MRS. ELLEN BATTERSBY

ALFRED MCCLELLAND

JOHN SWAN

WILLIAM McMONAGLE

JOSEPH BRIGGS

J. S. LLOYD

MORRIS MCBRIDE

CHARLES WILLIAMS

JAMES SETTLE, *Assistant*

CORNELIUS C. BOSWELL

GEORGE HOLMES

CARLTON A. COLLIER

CHURCH OFFICERS

REV. HERBERT PARRISH, *Priest in Charge*

JOSEPH C. SETTLE, *Assistant*

DR. FRANK EMBERY, *Rector's Warden*

JOHN M. WILLIAMS, *Accounting Warden*

JOHN H. GOSSLING, *Secretary of Vestry*

VESTRYMEN

ELWOOD S. DAVIS

CLIFFORD K. FOWLER

ADAM C. STANGER

J. WALTER EASTBURN

DR. FRANK EMBERY

HARRY J. GOSSLING

JOHN M. WILLIAMS

J. HARRY BARBOUR

ARNOLD M. SHAW

WILLIAM EMBERY

JOHN H. GOSSLING

FRANK J. H. ROGERS

CARLTON A. COLLIER, *Sexton*

ST. MARK'S CHURCH SCHOOL

THE RECTOR, *Superintendent*

THOMAS BUCKLEY, *Principal Primary Department*

MRS. FRED CASSIDY, *Principal Beginners' Department*

MISS BLANCHE OLDHAM, *Executive Officer*

JOHN H. GOSSLING, *Chairman of Attendance*

LYNFORD RHODES, *Secretary*

HENRY L. HATTON, *Assistant Secretary*

EDWARD H. GOSSLING, *Treasurer*

THOMAS MOORE, *Treasurer*

JOHN KACZMER, *Organist*

15 Men, 39 Women—Officers and Teachers

FONT ROLL DEPARTMENT

MRS. EDWARD WHITE, JR., *Superintendent*

BEGINNERS' DEPARTMENT

Teachers

MRS. FRED K. CASSIDY

MISS CATHERINE CRAGG

MRS. RICHARD CRAGG

MRS. WILLIAM F. MAHON

MISS FANNIE WARDELL

MISS MELITA WALL

MRS. ARCHIBALD BORBECK

MISS ETHEL F. RICHMOND

MISS ELLEN M. LANGEBARTEL

PRIMARY DEPARTMENT

MRS. MARY ROYAL	MISS ANNE HAMSCHER
MISS MARY RADCLIFFE	MISS LEAH WALDMAN
MISS ELSIE BAILEY	MISS ELEANOR BILL
MRS. FLORENCE THORNTON	MR. HARRY BARBOUR
MR. THOMAS EVANS	

JUNIOR DEPARTMENT

MRS. ROBERT McLAUGHLIN	MISS ELIZABETH ALLEN
MISS EDITH NAYSMITH	MR. STANLEY BOSWELL
MISS ETHEL ALLERTON	MR. LEONARD SACHS
MISS IRENE MORRIS	MR. JOSEPH C. SETTLE
MR. ARTHUR BOOTH	

HIGH SCHOOL

MISS ELIZABETH McCLELLAND	MISS ELLA COATES
MISS WINIFRED WILLIAMS	MISS MAUDE B. CRANS
MR. ROBERT PLATT	MISS EDITH BUTLER
MR. ROBERT WRIGHT	

ADVANCED DEPARTMENT

Teachers

MISS ETHEL WICK	MISS ANNA CREIGHTON
MISS CLARA STANGER	MISS ADELINE HARDING
MISS EMMA STANGER	MISS ELSIE ASHWORTH
MRS. BERTHA WILBRAHAM	MR. JOHN GOSSLING
MISS AGNES CURLEY	MISS EDITH THORNTON

BISHOP CLARKSON BIBLE CLASS

MISS ALLINDA C. ORRELL, *Teacher*
MR. HARRY J. GOSSLING, *Secretary and Treasurer*

CHOIR

A CENTURY OF MUSIC AT SAINT MARK'S

By HARRY S. DONAT, JR.

Throughout the ages the value of music in its services has been recognized by the Christian Church and from the Church has come the inspiration to the masters of the art of music to produce some of their greatest works. The churches of the Anglican communion have been especially encouraging, and because of their usual large chorus choirs are well equipped to give the most satisfactory interpretations. In its one hundred years of growth the music of St. Mark's has kept pace with the spiritual and material advancement of the Parish and it is interesting to note its development from a very humble beginning.

Of the music of the early days of the Church there is nothing on record. We can be certain, however, that the first notes of praise came from the lips of the little children assembled with their mothers at those early gatherings in the old Morrow School House on Paul Street one

hundred years ago. Singing must have been a part of those later services in the Frankford Academy, for here it was that the little congregation first received Episcopal recognition. When the Tabernacle on Franklin Street was occupied, very probably there was an organized choir.

From 1845 the records are complete, and it was in November of that year, at the time the contract was given for the building of the first church on Frankford Avenue, that the ladies of the Parish were given authority to collect money for the purchase of an organ. By the time the church building was completed, a new Stanbridge pipe organ was installed at a cost of \$675. The first organist in the new church was Mr. Elijah Rothwell, who was appointed in October, 1848. He was succeeded by Mr. John Holdworth, and in 1859 Mr. Joseph Gibson was named organist. The organ at this time was in the gallery and was moved forward some feet to make room for more pews for the growing congregation. The vestry minutes show a Mr. Warhurst resigning as organist in 1866, and compensation for the choir singers was also considered.

Mr. William Evans next became organist, with Mr. C. B. Gilbert, a member of the congregation, organizing a volunteer choir and "taking charge of the singing in the church." In 1868 Mr. Thomas B. Worrell, a well-known Frankford musician, was engaged to "teach the children music, train a choir, and conduct the music of the church," with Mrs. L. P. Ifill at the organ. In 1870 Mr. George Gibson was given charge of the choral music of the church. Miss Sarah Leak was organist in 1871, succeeded by Miss Annie Rainey the following year. It was around this period that the large singing societies were organized. They met once a week and were under the direction of eminent conductors, among whom were Professors Thunder and Taylor. As many as two hundred young people at a time received this valuable musical instruction.

In 1881 the old organ was removed and a new Roosevelt organ installed at a cost of \$1,800. From 1881 to 1883 Mr. Warren A. Hawley was organist and choirmaster. He was followed by Mr. T. Edwin Solly. At this time the choir was composed of boys and men. Mr. Solly resigned in 1887 and Mr. William Phillips was selected to direct the choir, with Mr. Nicholas Doughty as organist. Mr. Doughty later became one of Philadelphia's leading oratorio singers and teachers of music. Mr. A. R. Rambo next became organist and choirmaster, resigning in February 1889. A temporary arrangement was then made with Mr. Alexander Barr to play the organ and Mr. Thomas Dungan to act as choirmaster.

Vestments were first worn by the men and boys' choir in December 1889, at which time the brilliant F. Slade Oliver was organist. From 1890 to 1892 Mr. A. B. Hutchings directed the music and he was succeeded by Mr. John H. Glover as choirmaster, with Mr. Frank R. Watson at the organ, both of whom were Frankford men. Miss Twigg was given charge of the music at the nine o'clock service. Mr. W. Alexander Robinson served as choir director from 1893 until 1897. In September

1897 Mr. Frederic F. Leonard was engaged as choirmaster and Mr. G. Carey as organist.

The "Nine o'Clock Choir" was organized by Mr. William N. Evans in 1898. Its membership list contains the names of about forty-six girls and six men. They did earnest work and made the nine o'clock service a very popular one. A concert given by the girls provided sufficient money to vest the choir and the caps and gowns were made by some of the ladies of the parish, headed by Mrs. William Markley. From the proceeds of cake sales, hymnals were purchased and altogether the Nine o'Clock Choir rendered splendid service to the church. Through their outings and other affairs they added much to the social life of the parish.

For many years the choir at the regular morning and evening services was composed wholly of men and boys, but while Mr. Leonard was in charge the two choirs were combined. It was also around this time that the annual minstrel shows were given by the men of the choir. They were very popular and profitable, the proceeds being used chiefly to defray the expense of the choir boys' summer camp at the seashore.

Mr. Cyril E. Rudge was choirmaster from 1904 to 1906, followed by Mr. Charles P. Lawson. Mr. William Millham later took charge of the choir. This was when the new church was opened. The great new organ installed is marked in honor of Mr. Frank R. Watson, former organist and architect of the church. With the increased seating capacity of the new and beautiful choir stalls, the choir was enlarged, and it was during the term of Mr. William Millham as choirmaster and Mr. Charles P. Lawson as organist that the choir reached its highest membership. For several years the choir attendance at the morning service seldom fell below fifty adults. Mr. Millham resigned in June 1912 and Mr. Lawson assumed both duties.

From 1912 to 1915 the reputation of the choir was extended well beyond the bounds of St. Mark's Parish when the wealth of talent was employed in the production of several Gilbert and Sullivan operas. At different times the popular "Pinafore," the "Pirates of Penzance," and Willard Spenser's "Princess Bonnie," played six and seven nights each to audiences that taxed the capacity of the parish house. These presentations far excelled the usual amateur productions. It is remarkable that at the low price of thirty-five cents per ticket more than \$1200 was realized within six or eight months, causing comment from the Rector that "our choir is a source of income rather than of expense."

In November 1916 Mr. William J. Maudsley was appointed choirmaster and Mr. Joseph Waldman, Jr., organist. After several months Mr. Maudsley's ill health necessitated his resignation. Mr. Frederic F. Leonard, who had served some years previously, was again engaged. He was a vocal teacher of prominence and the choir benefited from the services of many of his pupils. Some of Philadelphia's leading soloists gained valuable experience at St. Mark's. As many of the choir men had an-

swered their country's call, the church was fortunate in having Mr. Leonard as choirmaster at this time. He kept the ranks well filled and the parts properly balanced. On several occasions patriotic musical services were held with a choir of ninety voices. A great peace service was held at the close of the war.

In May 1922 Mr. Leonard was succeeded by Mr. Joseph Waldman, Jr., and Mrs. Edna R. Dale was engaged as organist. Mr. Earl Henson became organist in October 1923, serving until 1928, followed for a short time by Miss Isabel Ferris. For three years, Mr. David C. Souder was at the organ. The present organist is Miss Anna G. Newton. Mr. James C. Tilbury was appointed choirmaster in March 1928 and is still serving faithfully in that capacity. A high standard of music is being sung and while the present choir is not the largest, the records show a better attendance at all services than for many years.

The history of St. Mark's choir would not be complete without mention of the very important services rendered by Mrs. B. F. Rittenhouse, who for many years served as choir mother for the men and boys. Miss Mary Schofield served in the same capacity for the girls. Under her leadership a splendid work was done in supplying entertainment and help for the poor and needy. Especially noteworthy were the Saturday afternoon visits during Lent to the Harrison Home for Incurables, Episcopal Hospital, conducted by Miss Schofield for many years.

With the completion of a century of music at St. Mark's, let there be thought of those hundreds of faithful men, women and children who have given unselfishly of their time and talents to the praise of Almighty God in the musical service of the church. Almost without exception they have been communicants, in consequence of which the services have been rendered in a devout and reverent manner. In the porch of the church is a beautiful window in memory of those singers who have joined the "choir invisible." Like those "angel voices ever singing" may this memorial of the past inspire the generations of the future to continue this splendid service to old St. Mark's.

CHOIR MEMBERS

MR. JAMES TILBURY, *Choirmaster*
MISS ANNA NEWTON, F. A. G. O., *Organist*
MRS. CHARLES LEE, *Choir Mother*
MISS ELSIE T. McLAUGHLIN, *Secretary*
Choir Committee

MRS. GEORGE SMITH

MRS. CLARISSA CORSON

GIRLS

MISS ELIZABETH ARMITAGE
MISS BETTY BIGGARD
MISS GERTRUDE BUCKLEY
MRS. MARGARET BUCKLEY
MISS RUTH BRADLEY
MISS VIRGINIA BURNS

MISS MARGARET CACCHIONE
MISS MABEL CLAYTON
MRS. ELIZABETH B. COPELAND
MRS. CLARISSA CORSON
MRS. EDITH DAVISSON
MISS DOROTHY EVANS

MISS MINNIE HORROCKS
 MRS. KATHERINE IRWIN
 MISS EVA LEE
 MISS E. K. LEECH
 MISS SARA McKEE
 MISS ELSIE T. McLAUGHLIN
 MISS KATHERINE McNAMEE

MRS. BESSIE MOORE
 MISS HELEN MURPHINS
 MISS ELEANOR NEWTON
 MISS PHOEBE NEWTON
 MRS. EDITH SHAW
 MISS ZILLAH SMITH
 MRS. MABEL SILLERY

MISS FLORENCE WOLF

BOYS

LOU BOSWELL
 CHARLES BURNS
 WILLIAM CAREY
 NEWTON CELLO
 JOHN CLARK
 CARLETON COLLIER
 RICHARD DUNLAP
 ARTHUR DYSART
 CLEMENT EVANS

HENRY GAUL
 JAMES LEE
 RAYMOND LEE
 JOHN PARRY
 CARMEN ROYAL
 ARTHUR SHIPLEY
 EUGENE SHIPLEY
 WALTER SPATHELF
 ROBERT WILLETH

MEN

MR. ARCH. BORBECK
 MR. A. BIRKBECK
 MR. ROWLAND COATS
 MR. HARRY DONAT
 MR. C. ROBERT EVANS
 MR. THOMAS EVANS
 MR. JOHN GREENWOOD

MR. EDWARD HARDING
 MR. B. C. HOLST
 MR. WILLIAM KIRKMAN
 MR. CHARLES KLOTZ
 MR. THOMAS LAIRD
 MR. DAVID MACGREGOR
 MR. ALFRED H. SAGE

MR. ARNOLD M. SHAW

BISHOP CLARKSON'S BIBLE CLASS

By HARRY J. GOSSLING

Bishop Clarkson's Bible Class traces its origin back to the early period when the Rev. D. S. Miller assumed the rectorship of St. Mark's Church. Two other Bible classes were formed at the same time by Mrs. William Welsh and Miss Mary Welsh, two godly women of the parish. As far as can be traced, the first teacher for Bishop Clarkson's Bible class was Mrs. VanKirk, a devout and earnest Christian woman. Under her leadership the class became an important factor in the religious affairs of the church. After several years, owing to her family's moving to New York, she reluctantly severed her connection with the class. Miss Virginia Savage then took charge for a short period. Upon her resignation Mrs. J. R. Overington took charge. Under her wise administration and guidance the class grew in membership and was recognized as one of the most active organizations of the parish. For over fifty years Mrs. Overington devoted her whole life for the welfare of her church and scholars, ready with her counsel and sympathy to render aid to those in need. Whenever there were calls for service and financial help on behalf of the church, Bishop Clarkson's Bible class was always to the forefront,

carrying out successfully every undertaking that was the desire of its teacher. Two large memorial windows, in memory of former rectors, the Rev. D. S. Miller and the Rev. Robert Booth, besides two other windows in loving memory of two of its Bible class teachers, Mrs. J. R. Overington and Miss Helen Burns, were placed in the new church by members of the class. During a long, severe illness her sister, Miss Helen Burns, united her class of girls with Mrs. Overington's class of men, and assisted Mrs. Overington in taking charge of the class. From that period the two classes, one of men and the other women, continued together, both teachers taking an active part in the class instructions. Upon the death of Miss Burns, Mrs. Overington assumed full leadership. Towards the close of her life, due to extreme suffering and her advanced age, she found herself incapable of carrying on her noble work and expressed a desire that Miss Allinda M. Orrell, one of her scholars, should be placed in temporary charge. Upon her death the class carried out her last wishes, and Rev. L. F. Potter, Rector at that time, appointed Miss Allinda M. Orrell as the permanent instructor.

Sorry to state, Bishop Clarkson's Bible class is the only remaining class of the early life of the church. It is still carrying on the good work, ready at all times to do its part whenever there is a need.

THE ALTAR GUILD

By MISS CLARA MARKLE

The Altar Guild of St. Mark's P. E. Church was organized June 4, 1889, while Rev. Mr. Avery was Rector.

The officers were:

President, Mrs. B. F. Rittenhouse (Mrs. Harvey Rowland, Jr.).

Vice President, Miss Mary Welsh.

Treasurer, Miss Kate Savage.

Secretary, Miss Mary E. Broadhurst.

The purpose of the Altar Guild is to care for the altar linen, the altar decorations, and the vestments for the clergy and choir. Keeping them in repair is constant work.

The choir was first vested for the morning service Christmas 1889.

Two members of the Altar Guild are on duty each month and are responsible for the flowers (unless they are otherwise provided, as at the present time there are a great many memorial flowers) or the acting president orders them.

Miss Welsh entered life eternal 1897 and Mrs. Harry L. Buckius succeeded her; she resigned and Mrs. Charles W. Lee was appointed in her place.

Miss Kate Savage resigned, Miss Emma Sidebotham succeeded her; she held this position until 1931, when she resigned, and Mrs. Edward J. White was appointed treasurer in her place.

Miss Mary E. Broadhurst resigned and Miss M. Clara Markle was appointed secretary.

In July 1931 the Altar Guild met with an irreparable loss in the death of its president, Mrs. B. F. Rittenhouse. Mr. Charles W. Lee was appointed president.

The dues are \$1.20 a year.

Meetings of the Guild are held by appointment.

The present officers are:

MRS. CHARLES W. LEE, *President*

MRS. EDWARD J. WHITE, JR., *Treasurer*

MISS M. CLARA MARKLE, *Secretary*

THE GIRLS FRIENDLY SOCIETY

By MRS. ROBERT H. McLAUGHLIN

MRS. ARCHIBALD F. BORBECK, *Branch President*

MISS FANNY H. SIMONS, *Candidates' Associate*

MRS. ROBERT H. McLAUGHLIN, *Secretary-Treasurer*

OBJECT

"To unite for the glory of God, in one fellowship of prayer and service, the women and girls of the nation to uphold the Christian standard of honor and morality."

St. Mark's branch of this large organization was founded on March 9, 1886, by Miss Frances M. Singer, a beautiful Christian character and one well fitted to lay the foundation of this work. Those who knew her love and personal touch remember the enrollment of many girls and women until St. Mark's branch ranked second largest. Her leadership lasted ten or more years. Her death occurred in 1925.

There has been a continuous existence during forty-six years, although time brought new branch leaders and changes in membership. Today it is a very active organization, ranking from candidates, younger members, seniors, active and honorary associates.

Mrs. Elizabeth Evans, one of the first members, still possesses her card of admission, dated March 9, 1886, and signed by Miss Singer. Mrs. Ella Cliffe also has honorary mention for long membership and still takes keen interest in the affairs of the branch.

There are two honorary associates, Miss Sarah M. Stearns and Mrs. John S. Wilbraham.

The branch has faithfully responded to church and parish as well as to national, diocesan and mission calls and needs of the whole society. A window in the church was a gift from the branch, as also a service book in loving memory of Amy Tafe and Harriet Boswell.

The branch presidents throughout the forty-six years :

MISS FRANCES M. SINGER
MISS FANNY H. SIMONS
MRS. WILLIAM L. MARKLEY
MRS. JOHN BAGLEY

MISS SARAH M. STEARNS
MRS. JAMES MCCLINTOCK
MRS. JOHN MORGAN
MRS. ARCHIBALD F. BORBECK

ST. MARK'S WOMAN'S GUILD AND AUXILIARY

By MRS. CLIFFORD K. FOWLER

The Woman's Guild was organized February 14, 1916, by the Rev. John B. Harding, who as Rector of St. Mark's at that time saw the necessity of having a group of women to aid and assist him in the affairs of the parish.

Through Mr. Harding's unfailing interest and support, a strong foundation was laid and inspiration given for the good work which followed. Under the rectorship of the Rev. Leslie F. Potter the work continued in all its branches as in previous years.

"They held the lantern to our footsteps that shone from time to time to guide us on and upward to do the work of God."

Realizing our responsibility to the mission work of the National Church, in 1919 the Guild became a part of the general Woman's Auxiliary and was known as St. Mark's Woman's Guild and Auxiliary. The work of the Guild and Auxiliary progressed and two years afterward, 1921, St. Mark's was represented at all the missionary branches. In this connection it may be interesting to know that we have given approximately \$5,000 towards missionary work. This includes domestic and foreign missions, work among the Indians and among Negroes and missionary work in our own Convocation and our own Diocese.

Many garments were bought and made for the National Supply Bureau, averaging an expenditure of \$50 a year. Annual donations of clothing and money were sent to our city missions; boxes of clothing to the mountaineers; and numerous gifts of warm knitted garments and blankets for the patients at Mount Alto.

During the World War, garments and hospital dressings were made for the Red Cross. Sheets, towels and pillow cases were donated for hospitals and camps, as well as Christmas bags for the boys in the service.

From time to time special collections have been taken for the Near East and French relief, also for the Chinese and Japanese. To all these and to the Women's United Thank Offering the Guild has been most generous.

Following the suggestion of the Rev. Leslie F. Potter, the Guild sponsored the gift of twelve books to St. Paul's College, Tokio, in memory of Rev. John B. Harding.

Among the outstanding gifts to the parish have been the donation

of \$1,000 for a memorial window, Easter and Foundation Day offerings to the amount of \$3,100 and a contribution of \$100 to the Pension Fund.

Through the efforts of the Guild a tablet and service flag were placed on the south wall of the church to the memory of the men of the parish who served in the World War.

The Guild also financed the renovation of the Rector's room and the kitchen in the parish house, the erection of a porch to the sexton's house, the purchase of a thermostat, and coffee urns and table linen for use at parish suppers, totaling about \$1,000.

In 1925 a special gift was made by one of the members as a thank-offering for blessings and mercies vouchsafed her by our Lord Christ. This made the nucleus of a fund known as the "Thank-Offering Fund of the Woman's Guild and Auxiliary." This fund has been augmented by individuals from time to time and now it is possible to place in the church as we commemorate the centennial of the Parish (a pair of gold candlesticks), as a suitable memorial of these offerings.

Meetings of the Guild and Auxiliary are held on the second and fourth Monday evenings of each month from October to May inclusive. (Dues are \$1.20 a year.)

A short service of prayer is followed by the business meeting and sewing for the Episcopal and Frankford hospitals. Information regarding work in the mission fields has been brought to these meetings by missionaries and other church workers, and mission study classes have been held during Lent.

Members who are ill or in sorrow have been cheered by flowers, by cards and by visits.

Through the loyal endeavors of the women of the Guild many teas, sales and entertainments have been held which, together with money received for dues, has netted the treasury upwards of \$15,000 and made possible all this missionary and parish work. Outstanding in this connection is the work of the Quilting Committee, who have met faithfully every week.

Social evenings are enjoyed at different seasons of the year.

The Guild wishes to express its reverent feeling of thanksgiving for the loyal and unfailing group of church women that have been its leaders: Mrs. Harry L. Buckius as first president, followed in succession by Mrs. Lincoln Cartledge, Mrs. Mabel H. Croft, Mrs. Martha C. Allen, Mrs. John M. Williams and Mrs. Robert Erwin.

"By their fruits ye shall know them."

OFFICERS—1916

MRS. HARRY L. BUCKIUS, *President*

MRS. FRANK EMBERY, *Vice-President*

MRS. CLIFFORD K. FOWLER, *Secretary and Treasurer*

MRS. ROBERT ERWIN, *President*

MRS. ARNOLD SHAW, *Secretary*

MISS BLANCHE OLDHAM, *Treasurer*

MRS. JOHN M. WILLIAMS, *Treasurer, Women's United Thank Offering*

MRS. CLIFFORD K. FOWLER, *Treasurer, Guild Thank Offering*

YOUNG PEOPLE'S FELLOWSHIP

By LEAH M. WALDMAN

The first meeting of the Young People's Society of St. Mark's Church (renamed Young People's Fellowship) was held in the parish house on Sunday evening, October 26, 1919. The meeting was attended by 75 young men and women, who elected as their officers the following:

ARNOLD M. SHAW, *President*

JOHN H. GOSSLING, *Vice-President*

HERBERT CLARK, *Secretary*

WALTER WALL, *Treasurer*

The object of the society as set forth in its constitution is to promote an earnest Christian life among its members, to increase their mutual acquaintance, to train them for work in the church and in every way to make them more useful in the service of God.

Its activities have been numerous, some of its principal features being as follows:

October 1919 The first devotional meeting was held.

November 1919 The first business and social meeting was held on the third Friday evening of the month. This meeting is still in practice.

November 1919 The first executive meeting was held. These meetings have continued monthly.

December 1920 At a meeting of the executive committee, it was decided that the society should take gifts and entertainment to the children at Brown's Farm, Torresdale.

December 1921 At the regular business meeting it was decided that the Christmas work be extended to the Home for the Indigent also. Both ideas are still in practice.

November 1924 The Young People's Fellowship of the Diocese of Pennsylvania, of which our group is one of the charter members, held its first annual conference at our parish.

June 1927 Two delegates were sent by our organization to a Young People's Summer Conference held in Frederick, Md.

September 1928 The name Young People's Society was officially changed to Young People's Fellowship.

September 1929 The first Y. P. F. monthly corporate communion was held at 7.45 A. M. followed by breakfast in the parish house. This service has continued and is held on the second Sunday of each month.

February 1931 The first Lenten visit was made to the Harrison Home at the Episcopal Hospital.

October 1931 Five members enrolled in a three months' course of Young People's Fellowship study on the Four Points of Fellowship work at the Church Normal School.

May 1932 The original constitution was revised to meet the requirements of changing conditions and to follow out the Fourfold plan of Fellowship work, namely: worship, service, study and fellowship.

From year 1924 to the present time, the St. Mark's Y. P. F. has been represented on the Commission on Young People, Diocese of Pennsylvania, either by election of the Diocesan Fellowship or by appointment of the Department of Religious Education.

It has also had two members as officers on the executive board of the Y. P. F. of the Province of Washington and one as the national representative of the province of Washington.

The officers for year May 1932-May 1933, are as follows:

LEAH H. WALDMAN, *President*

ARNO G. SUDEIK, *Vice-President*

ANNA MAY BOSWELL, *Corresponding Secretary*

EVA LEE, *Recording Secretary*

STANLEY BOSWELL, *Treasurer*

THE ORDER OF SIR GALAHAD

By GEORGE WANEWITCH

This order is a church club for boys, aiming to serve the boyhood of the parish and thus to increase the manhood of the church.

Saint Mark's court is made up of six degrees: Lad's degree, ages 9 to 10; Page's degree; ages 11 to 13; Esquire's degree, ages 14 to 15; Knight's degree, ages 16 to 18; Knight Counselor's degree, ages 19 to 20, and the Counselor's degree, ages 21 and over. A member of the Knight's degree is elected to serve as King for one year. The Rector is director of the order and each year appoints the chairman of the Counselor's degree. The Counselor's degree governs and conducts the order, with the approval of the Rector.

The order had its beginning in 1922, when Mr. John H. Gossling, having a large class of boys in the Sunday School, wished to form some kind of an organization among the boys. The Rector, the Rev. L. F. Potter, suggested that he form a Galahad organization. Mr. Gossling formed a Knight's degree, he being the first Counselor. This degree grew and on May 3, 1923 a charter was granted by the national headquarters of the Order of Sir Galahad in Boston to Rev. L. F. Potter, Rev. R. Windley, Mr. John H. Gossling and Miles Vollmer, to form a court to be known as the Saint Mark's Court of the Order of Sir Galahad. Mr. Gossling was unable to devote enough time to the work and was forced to give up active work in the order. The Rector then appointed Miles Vollmer as director.

In 1926 the Rector decided to reorganize the order. On May 16, 1926 he formed a Counselor's degree, appointing Mr. Earl Rinker as chairman. The court was completely reorganized, a definite program being formed. New blood flowed into the veins of the court, membership was greatly increased and new activities started. The first Father and Son banquet was held and has been held every year since that time. In October 1926, Mr. Rinker moved to Birmingham, Alabama, and the Rector appointed Mr. J. Harry Barbour as his successor.

Permission being secured from the vestry the Sunday School room was used for athletic activities. An athletic instructor was hired. Showers and lockers were installed in the basement. Athletic equipment was purchased.

The present officers of the organization are:

RECTOR, *Director*
MR. J. H. BARBOUR, *Chairman of Counselors*
MR. FREDERICK AMPORT, *Treasurer*
MR. GEORGE WANEWITCH, *Secretary*
WILLIAM ROYAL, *King*

The membership is nearly 100.

HISTORY OF GALAHAD MOTHERS

By MRS. MARY ROYAL

The Galahad Mothers were organized the second Tuesday in June 1924. At that time our Rector, Mr. Potter, called a meeting for mothers of the boys who were members of the Order of Sir Galahad, to organize and help them carry on their work. The mothers approved and it was called "The Galahad Mothers." Mr. Potter appointed the officers to serve as follows:

MRS. THOMAS LAIRD, *President*
MRS. ROBT. EVANS, *Vice-President*
MRS. CLIFTON ALLEN, *Treasurer*
MRS. MARY ROYAL, *Secretary*

Through the proceeds of cake sales, suppers, entertainments, etc., the mothers have used the money for such purposes as furnishing the Galahad room—laying a new floor therein, buying material and making costumes for boys' pageants, purchasing equipment for gymnasium and giving a substantial check each year to the boys' camping fund.

It is our earnest desire to be able to assist the boys for years to come in their good work.

Those who have served in the office of president are:

MRS. THOMAS LAIRD MRS. R. CRAGG
MRS. C. ALLEN

The present officers are:

MRS. R. FRANCIS, *President*
MRS. L. SPOTHELF, *Treasurer*
MRS. M. ROYAL, *Secretary*

BEGINNERS' SERVICE LEAGUE

By MRS. EDWARD H. GOSSLING

During the spring of 1926 a large group of mothers brought their children to the Beginners' Department, and remained in the department while the children were being taught.

Mrs. Mary K. Cassidy, who was in charge of the Beginners' Department, was very much interested in this group of mothers and expressed the thought that it would be a fine thing if they would form a society in which all would become better acquainted. She suggested this to the Rev. Leslie F. Potter, then the Rector, who was very much pleased with the idea, so in June 1926 the Beginners' Service League was organized.

It was to be a social organization for the purpose of bringing these mothers and the mothers of the younger children in the Junior Department together, that they might know each other better. Another motive of the organization was to do some missionary work.

The officers appointed were:

President
MRS. MARION CONVERSE
Treasurers
MRS. EVELYN WALL
MRS. ANNA ASPEN

Vice-President
MRS. MARY ROGERS
Secretaries
MRS. BERNICE MURPHY
MRS. EMILY CARNELL

The first corporate Communion was held on September 26, 1926. In November of 1926, the first missionary work of this group was done. A barrel of toys and garments was sent to Rutherfordton Associate Mission in the mountains of North Carolina. This mission still is our largest missionary undertaking. In 1931 eight barrels of garments were sent to this mission.

The present membership of the Beginners' Service League is about 85.
The present officers are:

MRS. JOHN CASTOR, *President*
MRS. WINFIELD IRWIN, *Vice-President*
MRS. FLOOD, *Treasurer*
MRS. EDW. H. GOSSLING, *Recording Secretary*
MRS. NELSON ADSHEAD, *Corresponding Secretary*

ST. MARK'S SENIOR BURIAL ASSOCIATION

This association was organized in 1869; among other purposes, to protect the poorer members of the parish from having to ask the assistance

of a friend, when they had to meet the expense of burying any member of their families. It then had 300 members. Today it has 94 members and is taking no more persons into the association. It pays the sum of \$75 on the death of a member.

ST. MARK'S JUNIOR BURIAL SOCIETY

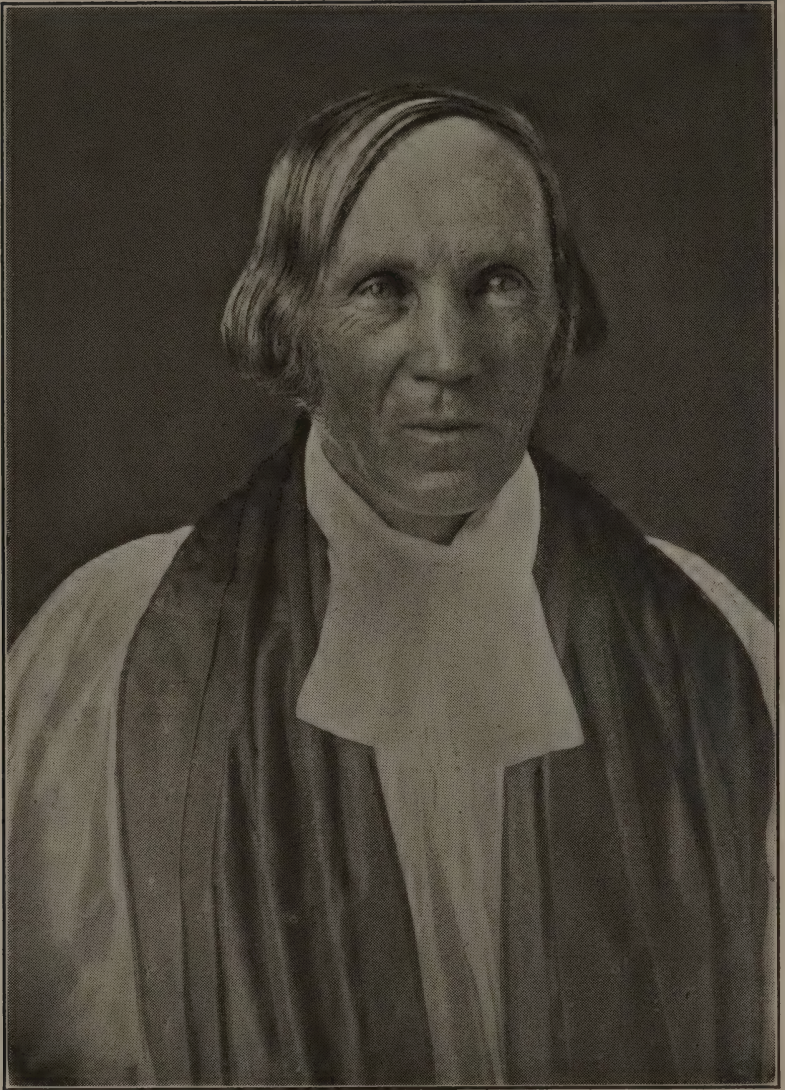
This association was organized in June 1880. It is independent of the senior association, but its managers are from the membership of the older society. It was organized for the purpose of paying funeral benefits for children of the parish. This association is not now operative, there being only three members.

The officers are :

WILLIAM PHILLIPS, *President*
FRED HERSHEL, *Secretary-Treasurer*
WILLIAM L. MARKLEY, *Surviving Trustee*

There are many organizations which have contributed to the growth of the church which are not now in existence. In order that recognition be given to them, they are mentioned as follows :

SEWING SCHOOL	ST. MARK'S GUILD
DAY SCHOOL	ADULT TEMPERANCE SOCIETY
NIGHT SCHOOL	JUVENILE TEMPERANCE SOCIETY
MOTHERS' MEETING	TEMPERANCE READING ROOM
SICK CLUB	DAY NURSERY
MOTHERS' AID	PARISH LIBRARY
DIET KITCHEN	KING'S DAUGHTERS
ALMSHOUSE MISSION	MEN'S CLUB
	ST. MARK'S LEAGUE



REVEREND GEORGE SHEETS
Leader and Shepherd of the Flock in Its Pioneer Days

Chapter 9

BIOGRAPHIES

REVEREND GEORGE SHEETS

Reverend George Sheets was born in 1785. He was ordained deacon in 1816 and priest in 1817.

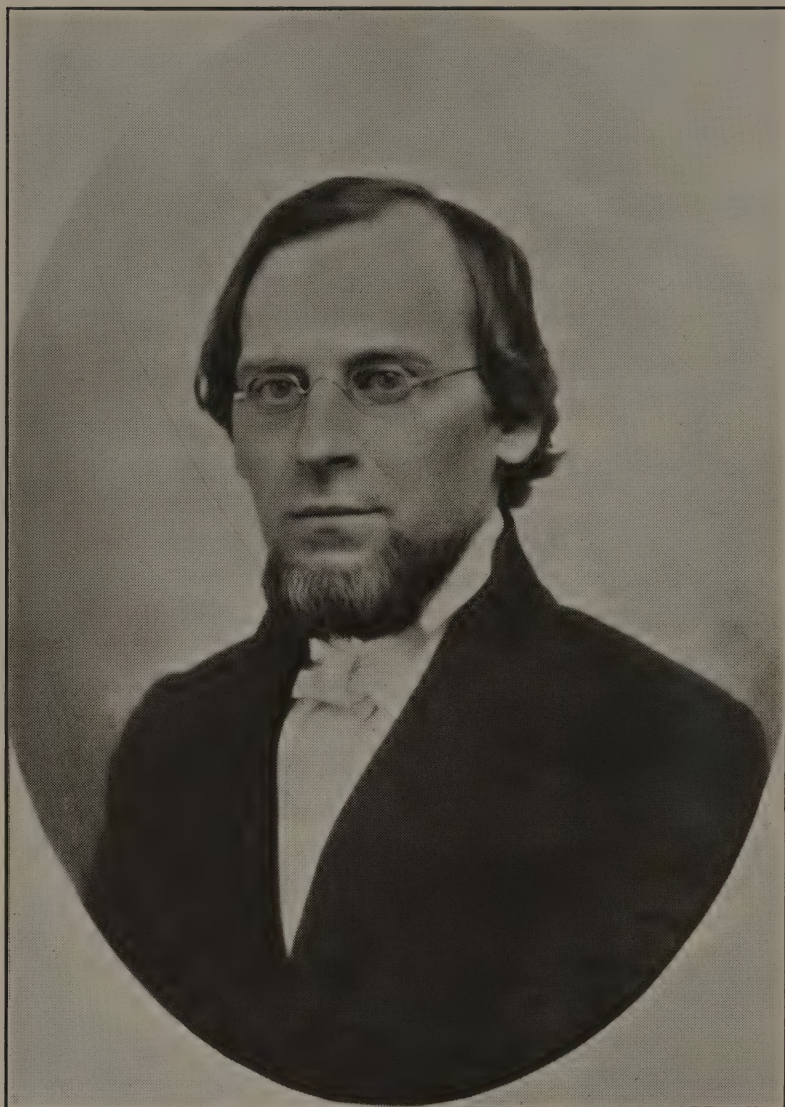
In 1817 he became the rector of Trinity Church, Oxford and All Saints' Parish, Holmesburg, where he remained for more than thirty-eight years. These two parishes were separated as distinct organizations in 1835, and Mr. Sheets continued as the rector of Trinity Church, Oxford, until the spring of 1854, when he resigned.

He subsequently became rector of St. James' Church, Stanton, Delaware, and St. Jude's, Sharpsburg, Missouri. He died in Chicago, February 21, 1867, in his eighty-third year. His body was carried to the family burying ground at Palmyra, Missouri, but funeral services were held on Thursday, February 21, 1867, at 4 p. m. at the residence of one Dr. Jones, his son-in-law. There were present: Reverends E. B. Tuttle, B. H. Cole, C. E. Cheney, Clinton Loche, with the son of the deceased clergyman, the Reverend Frederick B. Sheets.

His son wrote "that about ten days before his death, a dropsical affection made its appearance, the result of disease of the heart," terminating fatally on February 21, 1867.

A few hours before his death the Reverend Mr. Tuttle had prayers by his bedside, Mr. Sheets audibly repeating the prayer "O God, Whose days are without end," and the Greater Benedictions. He peacefully breathed out the remnant of his life without a struggle or a groan. At his desire his remains were interred beside his wife and daughter in the church burial ground in Palmyra, Missouri.

Mr. Sheets was a clear-headed, warm-hearted minister, much beloved by a wide circle of friends. He was active in aiding the building of St. Mark's Church, Frankford, Philadelphia. On that occasion his noble disinterestedness of character was strikingly manifested. St. Mark's Church was within a few doors of his residence (Frankford Avenue and Sellers Street), and he had performed gratuitous services there for years. His daughters were teachers in the Sunday School, and he collected money to pay for the site of the new church. He told the vestry that although it would be agreeable to him to be rector, and look solely to the income for salary, yet in his judgment a young man could work the parish more efficiently than he could. His wise suggestion was adopted by the vestry, and his noble course won for him their high esteem.



REV. HENRY S. SPACKMAN
FIRST RECTOR OF ST. MARK'S
1846-1853

Mr. Sheets continued to manifest his deep interest in the parish, acting as rector's warden and giving gratuitous services when there was no worship at Trinity Church, Oxford.

It can surely be said of Mr. Sheets that a brave warrior has fallen indeed, with his armor on, but not until he could say "I have fought the good fight." A faithful laborer after long toil has gone to rest, not because he was weary of his work, or impatient for his reward, but because his day was spent and the Master called him to repose.

For sixty years he had been an earnest teacher of that gospel whose reasonable, religious and holy hope shed its light upon his deathbed, and made the chamber where he died like unto a gate of heaven, and during all these years no one had ever occasion to use the proverb, "Physician, heal thyself," for his whole life was a perpetual illustration of the doctrines he taught.

We of St. Mark's can look back with a great deal of pride in knowing that a man of the character of Mr. Sheets was responsible for the organization of our church. While he did not serve as its first rector, we can certainly feel that Mr. Sheets was its first leader.

HENRY S. SPACKMAN

Taken from F. S. Edmond's Book "History of St. Matthew's,
Francisville"

Henry S. Spackman was the son of Samuel Spackman, a prominent shipping merchant of Philadelphia. He was born March 13, 1811; and was admitted to the Bar April 11, 1832.

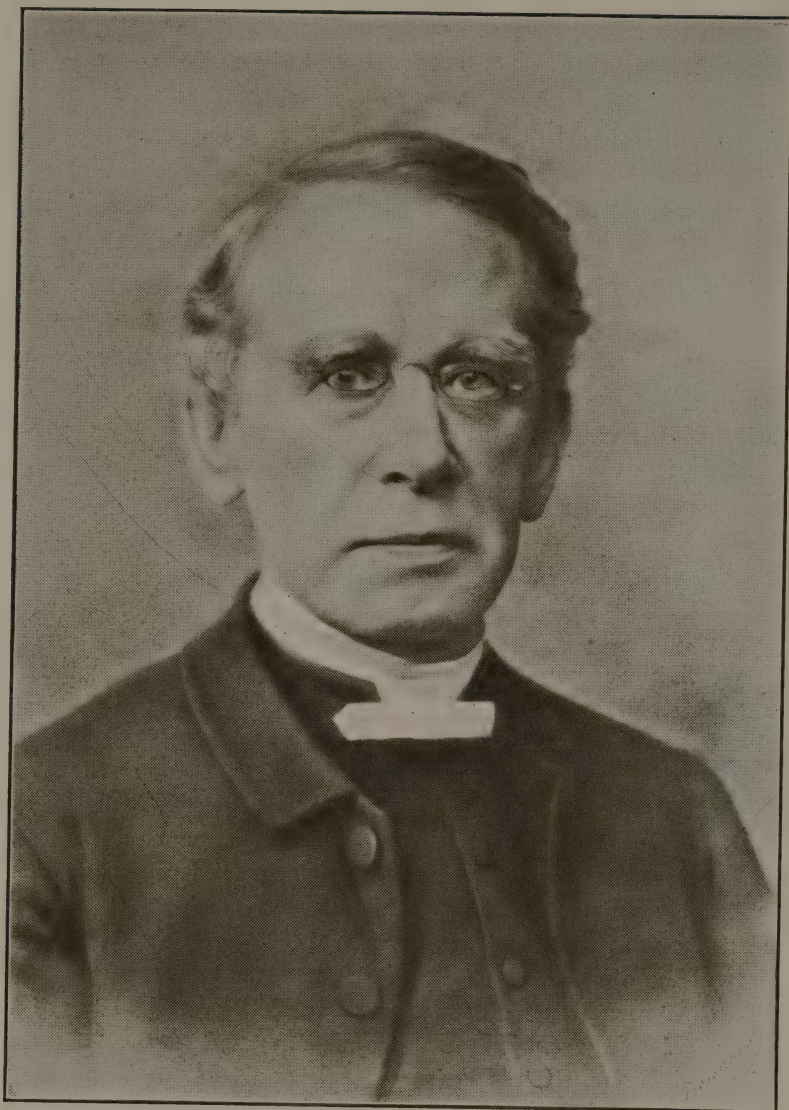
Political life had great charms for him, and he entered the arena of politics and was elected to the state legislature at the early age of twenty-three years. For several years he was a member, first, of the house of representatives, then of the senate. He distinguished himself by his bravely acting, in peril of his life, as speaker pro tem of the senate during the notorious "Buckshot War."

Notwithstanding his excessive nearsightedness he was a great student.

He also was a debater of consummate skill. In 1844 his attention was awakened to the subject of religion; and after a careful examination of the different schools of theology became convinced of the truth of the doctrines as held by the Protestant Episcopal Church.

In 1846 he was ordained Deacon at St. Philip's Church, Philadelphia, and was elected rector of St. Mark's, Frankford. Here he fearlessly devoted himself to those stricken by "Ship Fever," during an epidemic of that disease.

In 1847 he was ordained priest. He continued at St. Mark's, Frankford, until 1853, when he accepted the position of Assistant of St. Matthew's Church, Francisville, during the rectorship of the Rev. Dr. Hare.



DANIEL SUTTER MILLER, D.D.
SECOND RECTOR OF ST. MARK'S
1853-1881

The accompanying article was written by his son
PHILIPPUS W. MILLER

During the terrible "yellow fever" pestilence at Norfolk he offered his services to the hospitals at that place.

In 1855 the new Parish of St. Clement's was organized by him and in 1859 that church was opened under his rectorship. Here he remained till the end of 1862, when his failing health obliged him to resign this arduous task, and he entered at once on the duties of chaplain of the large military hospital at Chestnut Hill.

In 1865 he accepted the rectorship of Trinity Church, Williamsport, a new enterprise. In 1868 he resigned this charge and took the position of chaplain of the Episcopal Hospital, Philadelphia. This he retained until his death, which occurred from paralysis on February 9, 1875, being nearly 64 years of age.

The degree of D.D. was conferred on him by the University of Pennsylvania.

Firm in his friendships, sympathetic in his nature, liberal in his views—free from selfishness, faithful at the sickbed, afraid of no consequences, he fearlessly and zealously tried to do his duty.

REV. DANIEL S. MILLER
SECOND RECTOR OF ST. MARK'S
1853-1881

Born, Philadelphia, January 15, 1813; died, Philadelphia January 14, 1888. September 12, 1839 married Jane Patterson Horner, of Philadelphia. She died February 14, 1888 at Philadelphia, one month after Dr. Miller's decease. Eleven children were born to them, eight sons and three daughters; of these three sons and two daughters now survive. The first three children died in infancy.

Dr. Miller was the son of Joseph and Mary (née Smith) Miller. Joseph Miller was a Philadelphia merchant all his life until his retirement. His place of business was at Third and New Streets, Philadelphia.

Joseph Miller was the son of William Miller, who was the son of Philippus Miller; last mentioned came to this country from Godramstein, Germany, in 1747, and settled in Philadelphia. His father was Philippus Jacob Miller of Godramstein.

The records of the family can be found in a church more than nine hundred years old, in the town of Godramstein, just mentioned.

As a boy and young man, Dr. Miller was very delicate and could not regularly attend school or college. He was educated at private schools and by tutors. The last school he attended was conducted by one Joseph Chandler.

The following is taken from Dr. Miller's own notes made by him in the preparation of a sketch of his life, which he began shortly before he died, but never finished:

"I was born in 1813, in the early morning of January 15th, just three weeks after Christmas. Mother was fond of telling what a storm blew outside when the boy was making his appearance, of whom she was so proud and loved to call so bad, when he wouldn't obey her. She was not handsome, my mother, but no beauty ever won my affections as she did; the dear, good, kind, volatile, affectionate mother—a very sunbeam of the heart, with effervescent spirits that would not be stilled, full of laugh and song and tale; inexhaustible in her sympathies, constant in labor, quite indefatigable in duty, the slave of her husband and children, ambitious for herself and them, and yet submissive to her lot when it was hard, pleased when it smiled, tickled with a straw; and, oh! when the long hours of pain and sickness came, how resigned, how patient, how long-suffering, until, her seven years of anguish ended, we carried her out to Laurel Hill, and she went to Paradise.

"But I cannot and will not count her unhandsome although she was probably no beauty, since her children, in providential dispensations of life, received but a small share of that great gift, however profound was their admiration of it. But she had the spirit of beauty in her, even as she was no poet, but over-running with the spirit of poetry. How infinite was her participation in the fortunes of the novel-heroines, whose final story in the third volume, according to the three-volume style of that time, she always read first, enjoying alike the tears and trysting with which it ended, and I remember well the plaintive tone of praise when she discovered me drowned in watery drops over an old volume of *Camilla* which she owned, declaring her opinion that her boy had a tender heart, of which she was more proud than of any brains, though doubtless she had a mother's estimation of mine also.

"There must have been something amiss in my make-up or in that of my forefathers, for I had a miserable childhood of weakness and illness, and it was with trouble that they carried me through long clothes and short clothes up to the honor of trousers; and after I had learned to 'creep unwillingly to school,' I was tormented with pains and aches and coughs. I remember frequently being allowed by the Master to go out into the open air to get a little the better of my bad self. All this time I was progressing in everything; yet worse was to come. Quite early in life headaches—in which my mother abounded fearfully, and which would lay her up for days—would come upon me. A day of premonition, a day of sickness, which, as far as it went, was like typhus fever, and a day to get well was often the great part of my week. The nausea, the pain, the prostration, the disgust of all food, the skin like death and the glassy or bilious eyes were companions of my life, afterward; until, indeed, the elder life began to come and headaches took leave and left behind neuralgia."

He was of a studious nature, and owing to his ill health, through his own reading and studies, acquired an intimate knowledge of the classics and modern languages, including French, German and Italian. He was an omnivorous reader, with a most retentive memory.

He acted as his father's assistant in business, that of a wholesale commission merchant, from 1830, and became a member of the firm of Joseph Miller and Son, afterwards Miller and Brother, in 1834. In 1844

he retired from the business and began to prepare himself for the Episcopal priesthood for three years, under the late Bishop Alonzo Potter. He was ordained deacon in 1847 and priest in 1848. His first charge was that of rector of St. Jude's Church, Philadelphia, in 1849, which was rebuilt during his rectorate. His next and only other church was that of St. Mark's Frankford, of which he assumed charge in 1853, being rector for more than twenty-eight years. This church was also rebuilt through his efforts. In 1867 the degree of Doctor of Divinity was conferred upon him by Kenyon College (Episcopal) Gambier, Ohio.

Dr. Miller was a prominent low churchman and very active in the affairs of the Church in this diocese. He served on the Standing Committee of the Diocese under the late Bishop Stevens for many years; he was overseer and trustee of the Philadelphia Divinity School and a member of the Board of Examiners of Candidates for Orders; he was a member of the Board of Managers and one of the organizers of the Episcopal Hospital; he was on the board of City Missions; he was a member and one of the founders of the Clerical Twenty (now the Clerical Brotherhood); he was also a member of the Evangelical Education Society.

In the early part of Dr. Miller's ministry there were formed, in Philadelphia, two societies of which he acted as secretary, the Missionary Society of the West and the Diocesan Missionary Society.

While abroad with Mrs. Miller and his daughters for a year and a half, in 1880-81, he resigned as Rector of St. Mark's. Before going abroad, he wrote a particularly beautiful letter to his parishioners, which bears repeating; while his letter of resignation is a work of art. Both letters are as follows:

"To my Parishioners and Friends in Christ the members of
St. Mark's Church Vestry.
Frankford, Philadelphia, 1 January 1880.

"For more than a year past, my mind has been frequently impressed with a sense of my need of rest in the labors and anxieties incident to my position in the parish. I will not designate any particular cause for it; but I have found myself under a continual nervous strain, which has made much of my work a burden. To this has been added the state of health of another member of my family for which our medical friends prescribe a complete change. Other domestic events have conspired with these, and I have for some time decided to bring my case to your kindly consideration. I know no mode by which I shall reach the end I seek, other than that urged upon me by my friends and physicians, a sojourn and travel on the other side of the sea.

"An opportunity occurs at this period, when I can do this with peculiar comfort to myself. I come, therefore, before you to ask your consent to my absence from my place until the hindrances I have mentioned may be removed. The twenty-seven years of much labor, during which I have gone in and out among you coveting, I trust, no man's goods, assure me of your kindest consideration, and of your confidence in my desire in this, as in other things, to do only that which is best for the parish. If you then assent to my wishes, and express your ap-

proval of my proposal, permit me to suggest to you the appointment of a small committee to confer with me as to details. I propose to select a clergyman, with your approbation, who shall take my place, and in conjunction with Rev. Mr. Tweedale attend the duties incident to the charge of the parish. His support, and the support of whatever instrumentalities depend upon me, will require no change in the present financial arrangements. I know all these points will be settled without difficulty, because I know my people.

"God's providences are beyond our vision—and we know not what days and months may bring us, or whether such a separation may not be forever. Should that be the Divine Will, I trust that I shall live in your memories as one who, with many failings, always desired to do right, and who in devoting the better and greater part of his day of activity to your service, and the service here of His Heavenly Master, has always the single wish to further interests of this church, and to be one with it, as if he had grown to be a part of its sacred walls. It is this thought of my duty to you and my love for you, which leads me to add here, these further sincere and earnest words.

"It may be the honest judgment of the vestry that the arrangement proposed may not be that which will be best under the circumstances and that it will be better at once to dissolve the connections between the parish and pastor, and put the church in the charge of another rector. There are many reasons, of the most effectual kind, in behalf of such a judgment, and I wish to say distinctly that I shall interpose no objections nor make any complaint, should they prevail. I shall be persuaded that it is done in love for me and for the parish, and in furtherance of my own distinct desires I submit it then to your reflection.

"Should such be your views, I am ready to put my full resignation on your table, to take effect upon my going or at any time during my absence, and I wish this communication to be a pledge to that effect.

"I am perfectly willing to put myself into the hands of my dear friends of this vestry, most of whom I have presented at the chancel rail in Confirmation, and between whom and myself, as between the other dear members of the parish and their pastor, the bond of union and love is not only for all time, but, as I humbly trust, for all eternity.

"And now, brethren, I commend you to God, and to the work of His Grace, which is able to build you up, and to give you an inheritance, among all them that are sanctified. Acts XX, 32, etc.

Your friend and Rector,

Daniel Sutter Miller."

"January 6, 1881.

"Beloved in the Lord.

"It is now a year since I wrote the letter which was presented you at the stated meeting in February 1880. In that communication I made known to you that I was forced by circumstances to ask the privilege of withdrawing for a considerable season from the toils and anxieties of my place, as rector of the parish, and to avail myself of an opportunity afforded me to join a portion of my family in a journey abroad. As it was impossible to fix a date for my return, and as I did not know if any one could be found sufficient for the labors of the place, who would act as temporary substitute, I suggested to the

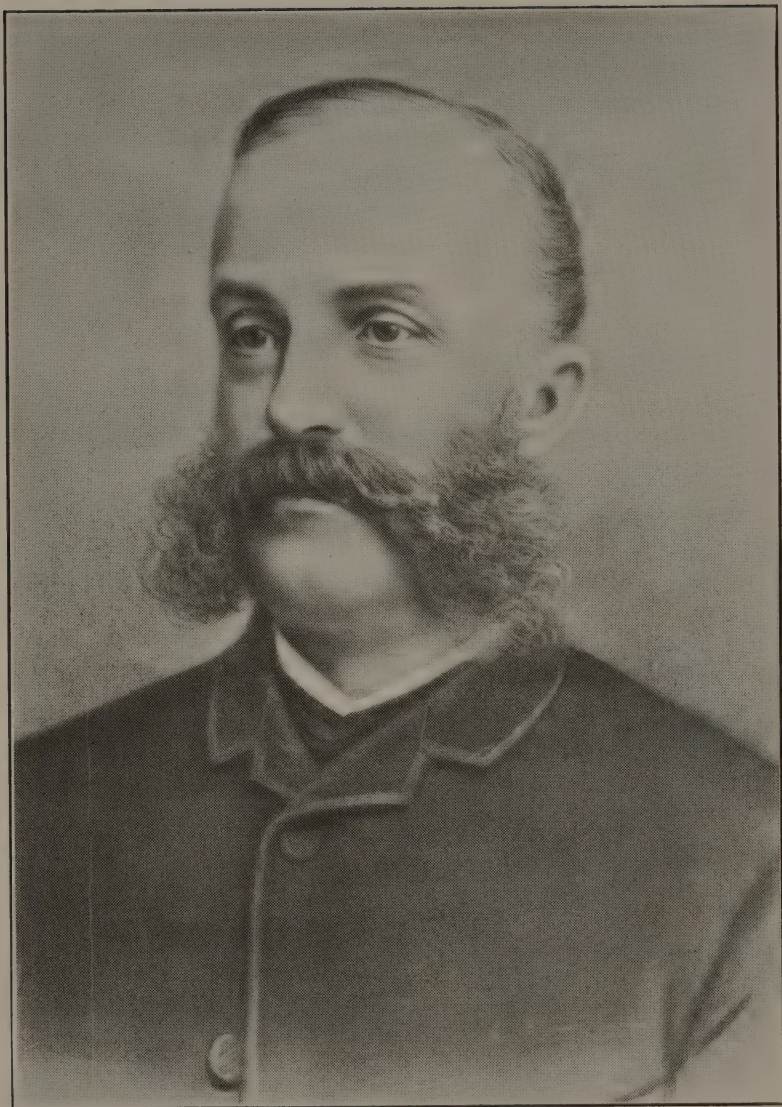
vestry the acceptance of my resignation. In their kindness and affection for me they were not willing to have me leave the parish which had grown into such strength by the divine favor, under my pastorate, and gave me the full liberty of absence required without limit as to time.

"It resulted from these arrangements that the Rev. Mr. Booth was appointed to act in my stead for one year from the first of May 1880, this being the assumed limit of my absence. The salary due to me as rector was transferred to him, and that the vestry pledged their cordial support to all his efforts to carry on the work put into his hands. To you who are my associates and friends I need not dwell upon the trial through which these transactions led me. I considered the parish a trust given to me by Him I serve, and in all numberless and peculiar cares of my ministry of nearly thirty years, I resisted every temptation to find a less laborious or more lucrative place, because I inferred from the extraordinary blessing He vouchsafed to my work, that God meant me to keep it. The abandonment of it to any other seemed almost like a desertion, hence only after long struggle of heart and mind I ventured upon the course adopted.

"But the divine favor, which so signally attended this ministration for years, was not manifested again, and after an absence of eight months every report I have had, however informal they may have been, assures me that the most complete success has followed the labors of Mr. Booth among you, and that my work has been entrusted to hands most worthy, and most entirely capable of its management.

"Meanwhile, I am forced to say that the circumstances under which I left you have altered, and without entering into details, it is my duty to make known to you that the time at which I expected to be at home again, when I set out, must now almost certainly be prolonged. The companions with whom I agreed to travel are now preparing for a visit to the Holy Land, in which I must take part; moreover, while my journey has added greatly to my muscular strength, I do not find it has increased my ability to bear anxiety, and the nervous strain of accumulated cares which was the real cause of my desire to suspend my duties, and which is certain to come upon me with added weight, if I resume my place and work in the parish. I have brought myself, therefore, my dear and honored friends, after long hesitation and prayer, to believe it to be my duty to put into your hands, and I now formally do so, my complete resignation of the parish, withdrawing therefrom my office of rector of St. Mark's, Frankford, Philadelphia, to which I was elected in April 1853.

"In taking this positive step I have not been without all the strong conscientious scruples before experienced, as to my right to separate myself from a people who have so largely grown up under my care. Two thousand persons have been admitted to their First Communion in this rectorate, many have known no other pastor and many are bound to me in the strongest bonds of mutual esteem and affection. Other ministers of even longer date are permitted to go in and out among their friends. But I say to all of you, that this formal separation will be no real division; while I live I shall still be of you in spirit, whatever counsel or prayer I can afford will be ever in the reach of any who seek it, and though I do not dwell among you, I may frequently share your worship, or even be with the sick and troubled who have most leaned on me.



REV. ROBERT C. BOOTH
THIRD RECTOR OF ST. MARK'S
1881-1889

"I write this in the neighborhood of that very palace of the Caesars where St. Paul gave up his ministry of but few years more than mine with you, and I say farewell to you all in St. Mark's as Rector in his sanctified words (Philip II, 12-16) 'Wherefore, my beloved, as ye have always obeyed not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life, that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain.'

"Your Loving Pastor and Friend in Jesus Christ,
Daniel Sutter Miller."

After his retirement, and upon his return to this country, being without professional engagement, although he retained, until his death, most of his offices mentioned above, he availed himself of the invitation of his close friend, the late Dr. Richard Newton, to assist him in charge of the Church of the Covenant, which then stood at the corner of Fifteenth and Chestnut Streets, and although it was a duty without compensation he brought to it the same conscientious fidelity.

He was also, after his retirement, President of the Northwest Convocation, which he canonically belonged to owing to his connection with the Church of the Covenant.

Dr. Miller was a sincere Christian and lived what he believed. He was a hard worker and an administrator and organizer of the highest order. He had a characteristic, as one of his close friends noted, similar to that of Napoleon, who said that a general's greatness lay very largely in his ability to choose and utilize his subordinates, the chiefs of regiments and brigades and divisions. As an evidence of this characteristic, St. Mark's Church, during his rectorate, was the largest Episcopal church in this diocese, including several missions, one of these at Aramingo, near Frankford.

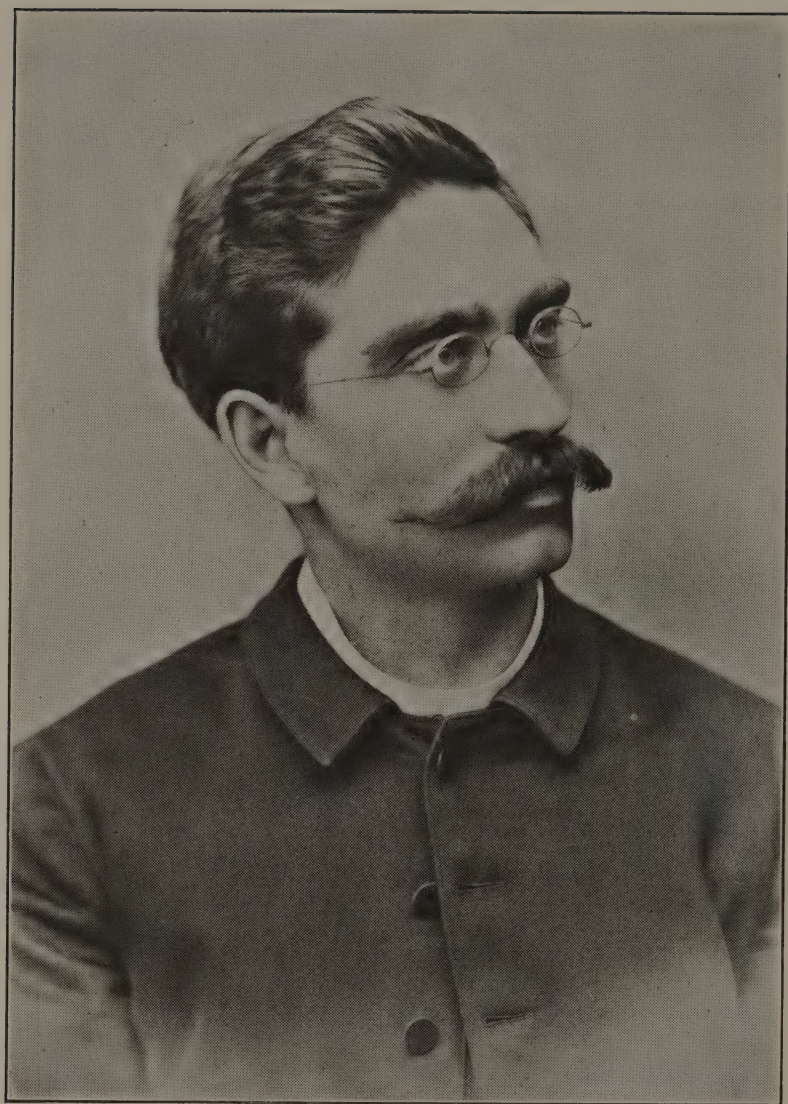
Dr. Miller's friend, the late Benjamin Watson, D.D., writes:

"He was a man of goodly intellectual proportions—of a mind well endowed and more than ordinarily well furnished.

"He had also a poetic vein, specimens of his indulgence in which reach back to his boyhood, and to which his friends were sometimes treated in his maturer years.

"His was a mind fertile also in expedients and resources: no better proof of which need be asked, or of the benefit resulting from it, than was seen in the various plans which he set on foot here for the efficiency of the parish, and which stood him in good stead in the various positions to which he was called in the affairs of the church.

"As a preacher he was always a preacher of the gospel—Christ being his theme and the acceptance of him as a personal Saviour, to be followed by a new life in him, his end and aim. He was a profitable



REV. FREDERICK BURT AVERY, D.D.
FOURTH RECTOR OF ST. MARK'S
1888-1892

preacher. I do not remember ever to have heard a sermon or an address by him that I did not feel that I was profited by it. There was always a directness in it which it seemed to me must go home somewhere. In style his preaching was tender and persuasive, rising oftentimes to a pathetic sweetness, and having in it pleasing turns of the fancy or imagination."

REV. ROBERT C. BOOTH

The Rev. Robert C. Booth was born in 1838.

He was ordained deacon June 19, 1868, by Bishop Stevens, Bishop of Pennsylvania.

In 1870 he became rector of St. John's Chapel, Ashton, Rhode Island. He was there until 1873, when he became rector of the Church of Our Saviour, Brooklyn, in the Diocese of Long Island, where he remained until 1880.

In 1881 he came to St. Mark's Church, Frankford, in the absence of Dr. Miller. Upon the resignation of Dr. Miller on May 1, 1881, he was made rector, the Rev. Samuel Tweeddale being assistant.

He remained in Frankford until 1889, when he became Assistant Minister at St. Bartholomew's Church, New York, where he remained until 1903.

Dr. Booth married late in life, of which union one child was born. He died in New York City, April 9, 1906; age 68 years.

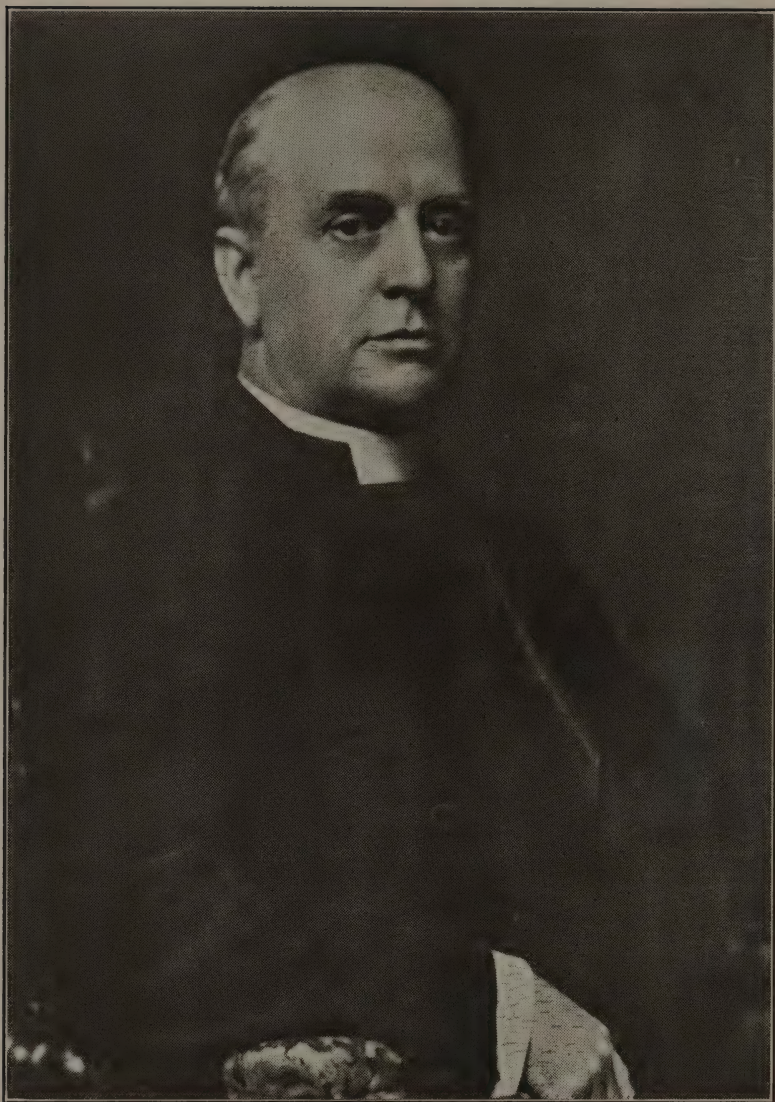
It has been impossible to learn very much of the life and character of Dr. Booth. He was known as St. Mark's most beloved rector. He had a charming and lovable personality, sympathetic and full of compassion and helpfulness for any member of his parish who was sick or in distress. No matter what hour of the night, he was always willing to minister to those who needed his services (one of the Church's Good Samaritans). He made his home with the Misses Gibson at 4621 Penn Street, Frankford.

He believed in the simple worship of the Church and abhorred all ostentation or any high ritualistic form in the church service. His ability as a preacher was of a very high order. It was with the deepest sorrow and regret to his parishioners when he finally severed his relationship as rector of St. Mark's Church.

REV. FREDERICK BURT AVERY, D.D.

(Autobiography)

Rev. Frederick Burt Avery, D.D., was a child of Rev. John T. and Sarah A. Avery. He was born in Cleveland, Ohio, June 7, 1854; was educated at the public schools and Guilford Academy, Cleveland, and Oberlin College, Ohio; studied law at Cleveland; was four years law librarian at Cuyahoga County, Ohio, and was admitted to the Bar in



REV. JOHN B. HARDING
FIFTH RECTOR OF ST. MARK'S
1893-1921

1875. After practicing law for two years, he studied for holy orders at the General Seminary, New York City; and at the Episcopal Divinity School, Philadelphia, Pa., graduating in 1880. He was ordained to the diaconate in 1880 and to the priesthood in 1881, by the Rt. Rev. Gregory Thurston Bedell, Bishop of Ohio. He served as rector of St. Paul's Church, Canton, Ohio; St. John's Church, Youngstown, Ohio; St. Mark's Church, Frankford, Philadelphia, Pa. (1888-92); St. James, Painesville, Ohio (1892-1902); St. Paul's, East Cleveland, and St. John's, Cleveland. He was one of the founders of Lincoln Memorial University, Cumberland Gap, Tennessee, 1897; and for two years was acting president of that college. For fifteen years he was secretary and president of the Standing Committee, Diocese of Ohio, retiring in 1922, making his home in Painesville, Ohio, where he has remained for the last ten years. He married Miss Ione Lester of Cleveland, Ohio, on November 10, 1880. By this marriage there were four children: Frederic Whiting and Harriet Lester, born at Youngstown, Ohio, 1884 and 1886; Ione Cornelia, born in Frankford, Philadelphia, Pa., 1891, and Lester Tryon, born at Painesville, Ohio, 1897.

His wife died at Painesville, Ohio, January 13, 1932.

Mr. Avery received the honorary degree of M.A. from Oberlin College; of LL.B. from Ohio State and Union Law College; and of D.D. from Lincoln Memorial University. At present Mr. Avery resides with his daughter, Mrs. Harvey B. Gaul, 12 Dun-Moyle Place, Pittsburgh, Pa.

REV. JOHN B. HARDING

Mr. Harding was born in Montreal, Canada, April 20, 1851, being of English parentage. His two grandfathers fought in the battle of Waterloo, one of them having also served as an officer under Washington during the whole of the Peninsular War.

After graduating from Phillips Exeter Academy, Mr. Harding entered Harvard University, from which he was graduated in 1878. At Harvard he was a member of Delta Kappa Epsilon fraternity, the Institute of 1770 and the Hasty Pudding Club. He taught Greek at De Veaux College after leaving Harvard and then studied at Berkeley Divinity School. He was ordained to the diaconate in 1882, and to the priesthood in 1883.

The following year Mr. Harding married Anna M. Trail of Frederick, Maryland, a sister of his Harvard classmate, Charles Bayard Trail.

Mr. Harding became assistant in St. John's Episcopal Church, Troy, New York, and subsequently rector of the Church of Our Saviour, Baltimore, where he remained for eight years. He was then called to St. Mark's, Frankford.

A notable achievement of Mr. Harding at St. Mark's was the erec-

tion of a beautiful church and parish house. The church property is considered one of the finest in the diocese of Pennsylvania.

For five sessions Mr. Harding was a delegate to the general convention. He was a trustee of the diocese, one of the examining chaplains for the Philadelphia Divinity School, a manager of the Episcopal Hospital, and a member of the Church Building Commission. He at one time declined a call to the Church of the Incarnation, Philadelphia, and also to the chaplaincy of the American Church in Dresden, Germany. He was also a member of the Clericus and the Union League.

At the time of Mr. Harding's coming to this parish there was imperative need for a man of unusual strength of character and ability to lead and direct. There had been a long interim, preceded by a period of divided counsel and conflicting opinions. The new rector proved to be exceedingly well fitted to meet and overcome the difficulties of the situation. From the first day of the rectorate the parish felt the effect of masterful, purposeful leadership.

Not only was the congregation strengthened in its corporate life, but it was led forward into project after project with a tireless zeal and energy which never abated until the last fatal illness. The rectory, the spacious parish house, St. Bartholomew's, Wissinoming, and then finally the glorious new St. Mark's, all bear tangible witness to the creative, constructive mind and power of leadership possessed by Mr. Harding.

In the community his opinion was respected and sought. Projects which made for community betterment, either intellectually or materially, naturally enlisted his sympathetic interest and coöperative assistance.

The diocese recognized his rare ability and utilized his services as diocesan trustee, a member of the Executive Committee of the Sunday School Association and manager of the Episcopal Hospital. He was a judge of the Court of Review of the third missionary district. He served the whole church as a deputy to general conventions.

In 1903 he received a call to another parish, but was persuaded not to accept. Copies of letter written by the vestrymen to him relative to this call, and his reply thereto, are as follows:

"Frankford, Jan. 26, 1903.

"Rev. John B. Harding.

Dear Sir:

"The members of your vestry have been informed that you have received a call from another parish, and deeming it necessary to take some immediate action, have met tonight for that purpose, when it was ordered 'that the Wardens and clerk draft a suitable letter to you requesting you to continue your relation with St. Mark's Church.'

"It is needless to say that we were all surprised and unprepared for any such call, and dread the very thought of your entertaining it.

"You have been our rector for ten years now, and your record since you came among us is a good one.

"Less fortunate parishes may well envy us. In a material sense

we have only to point to our rectory, parish house, and the numerous other projects that have been worked out to completion and success. Again the greatest and most desirable project is the new church; starting in a very moderate way, it now begins to assume proportions which point to a successful realization in the not far distant future.

"In a spiritual sense you have done well, the many services have been well attended and the result has been a steady but healthy growth in church membership.

"Your active work in the Sunday School has gained the love and affection of the young people. Your lively interest taken in the various parish organizations has proved again and again the influence you have with them, and never have you called for volunteers to aid you in any good work but they have always responded willingly.

"You have the respect and confidence of all your people, both young and old, and you have also the confidence and loyalty of your vestry, and it pains them to think of the bare possibility of your giving a single moment's consideration to the call.

"Again assuring you of our hearty coöperation and support in the future as in the past, we ask you to give your answer to the call it deserves; that is 'No.'

"With sincere regards.

Your vestry."

To which Mr. Harding replied:

"March 2, 1903.

St. Mark's Rectory

Cor. Penn and Arrott Streets,

Frankford, Phila.

"To the Vestrymen of St. Mark's Church, Frankford.

Gentlemen:

"Your communication of Jan. 26th was duly received and I find it impossible to reply to it with suitable words. I prize what you say more than any other words I am ever likely to hear on earth; only the 'Well done' of the Master, Himself, if He should ever come to say it to me, could be more blessed than your generous words. The best response to those words is to do what you want me to do, and that you know I do gladly and without reservation.

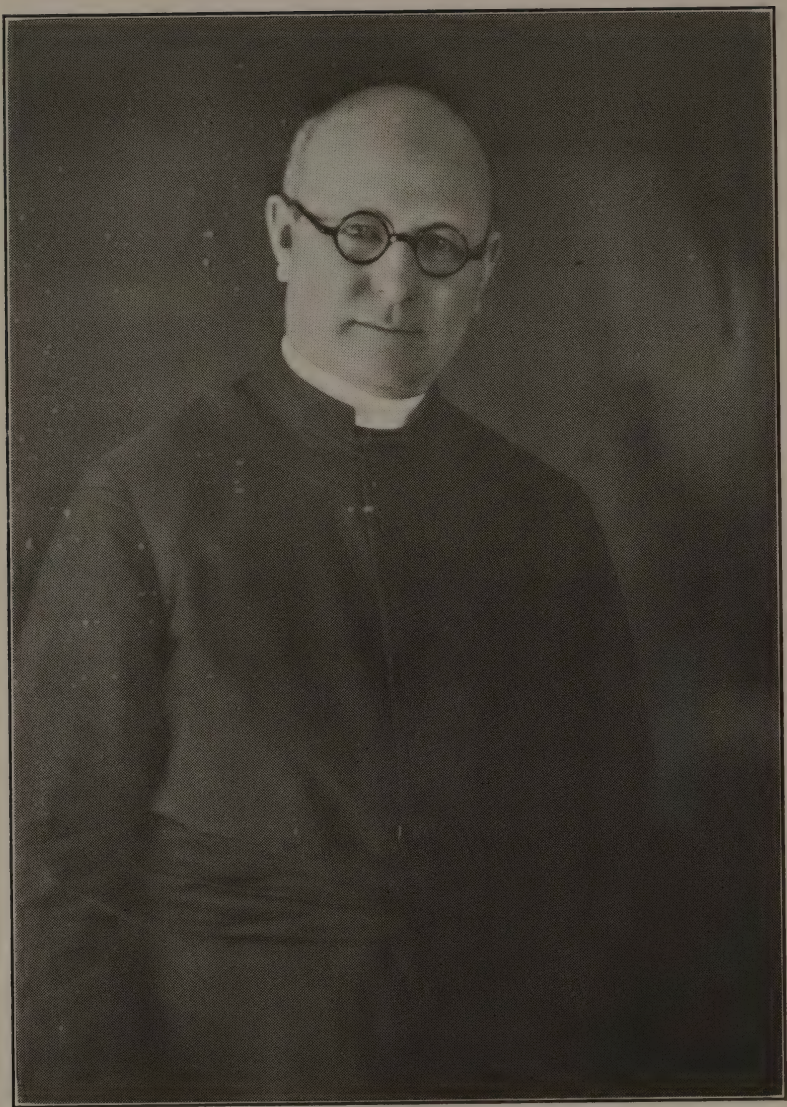
"It is idle to multiply words when feelings are perfectly understood and our pure intentions have the same cause in common. Let us turn to the work that is before us with a renewed devotion that the Kingdom of Christ in our dear parish may be enlarged and strengthened.

"With cordial regards, faithfully your servant, for Christ's sake.

J. B. Harding."

These recognitions, unsought, though deserved, attest to Mr. Harding's character and capacity. Through them he brought honor to the parish. But to St. Mark's people, to whom it was given to serve with him and share intimately with him the anxieties as well as the joys of accomplishment through the years, he was, primarily, rector, pastor and friend.

Beyond the power of words to express, and infinitely more fitting, the life and character of John B. Harding are typified in the masculine



REV. LESLIE F. POTTER
SIXTH RECTOR OF ST. MARK'S
1921-1932

beauty of the church with which his name will ever be associated; in the whole fabric and in every detail of it; in the stern mien of those saints who unyieldingly contended for the "faith once for all delivered," carved in immovable stone; in the sweet tenderness of others depicted in warmer hue, sometimes lighted by the play of sun's bright ray; in the fact that the church he built is real, that there is nothing of sham, and that all is done decently and in order to the glory of Almighty God.

On Monday afternoon, June 27, 1921, at 3.30 o'clock, after an illness of nearly a year, after a rectorate of twenty-eight years, he died at the rectory, Penn and Arrott Streets. That evening between the hours of seven and eight o'clock the chimes in the tower of St. Mark's tolled the sad message to the people of his parish that the spirit of their rector had passed away.

Funeral services were held in the church on Wednesday afternoon, and the beautiful edifice which he built and freed from debt was filled with sorrowing friends. The chancel of the church where his body lay was one mass of flowers; a full-size cross of lilies was from the vestry of the church. The Rev. Mr. Bawn read the burial service, the Rev. Mr. Carter read a poem and made a prayer and Bishop Garland pronounced the benediction. The full vested choir sang several of Mr. Harding's favorite hymns and anthems.

At the conclusion of the service the casket was uncovered and the people had a last look at the face of the revered rector, passing out by the way of the lower door.

The body remained in the church all that night, watched over by fourteen of the Young Men's League of the church. The next day it was placed in the receiving vault at Cedar Hill Cemetery, there to remain for two or more weeks, until a hermetically sealed concrete vault or grave was built in the baptistry on the south side of the church; there he was buried and a marble slab was laid in the floor near the baptismal font, which marks his resting place. This was an earnest desire and request of Mr. Harding that he wished to be buried near the scene of his labor.

Besides his widow, Mr. Harding is survived by two daughters, Miss Constance and Miss Anna Harding.

REV. LESLIE F. POTTER

Adapted from Eulogy by JOHN C. MENDENHALL

Mr. Potter was born in Canton, New York, in 1867, and, after being graduated from Hobart College and the General Theological Seminary, was ordained to the priesthood in 1894. His first charge was at Mexico, Missouri, from which he went on to larger fields of service at St. Matthew's Church, Omaha; Grace Church, Kirkwood, Missouri; St. Simon's Church, Chicago; and the Pro-Cathedral at Grand Rapids, Michigan, where

he filled the office of Dean. It was the latter post which he gave up in 1921 to take the rectorship of the large parish of St. Mark's.

The time, as we view it now in retrospect, was fraught with many difficulties. The coming of the Elevated, celebrated in that year by a public rejoicing, brought in its train profound changes of a disintegrating tendency into what had been a compact community which until then had still retained something of the neighborliness and home-like atmosphere of an old-time country town. Mr. Potter's peculiar abilities as an organizer proved to be just those needed in this difficult time of transition. He was prompt to make the personal acquaintance of every member of his great congregation. Indefatigable in visiting, he instituted from the very beginning of his rectorship the habit of regularly greeting after church at the church door all who had been present at the service. Nor were church members only the object of his attentions. Strangers and any in need were equally served by him. His careful ordering of the services of the church and unremitting instruction created an attitude of reverence. For the stranger, especially, and on the new generation growing up under difficult and changing conditions, nothing was more necessary or could have been more salutary.

His loving care for his parishioners and the church was never more strikingly shown than in the care with which he set all things in order, including the plans for the approaching centennial of the founding of the parish, before going to the hospital for the operation for cataract of the eye which was indirectly the cause of his death. At his last appearance before the congregation, having finished the sermon, he expressed the confidence and cheerful hope with which he faced the immediate future, and he asked his hearers not to be alarmed or downcast for him. It has happened that the words have taken on another significance than by many was at the time attached to them.

He died at the rectory, Penn and Arrott Streets, Friday afternoon, July 15, 1932, about 1.30 o'clock, when the bells of our church again declared the sad news. Mr. Potter had been ill nearly two years before, when he was a patient at the Episcopal Hospital. He apparently recovered, however, and was attending to his church duties as usual. Several weeks before his death he again went to the hospital for a cataract operation. About a week before his death he was brought to his home, but shortly afterward he was taken with a heart attack, which was the immediate cause of his death. He was 65 years of age.

The body lay in state in the church on Sunday afternoon, July 17, 1932, from 3 to 8.30 o'clock, with the vestry in attendance. During the night young men of the Order of Sir Galahad stood guard. Funeral services were held in the church at 10.30 A. M. Monday.

The service at the church on Monday morning at 10.30 o'clock was conducted by Rev. W. J. Hawthorne, assisted by Dr. Richard J. Morris,

secretary to Bishop Taitt; and Rev. Charles Eder, dean of the Germantown Convocation.

Interment was made in St. Luke's churchyard, Germantown.

In addition to his wife, Mr. Potter is survived by three daughters, Mrs. Joseph Harty, of West Hartford, Conn.; Mrs. Loren Fenn, of Lexington, Mass., and Miss Adelaide Potter, and by two brothers and a sister, living in California.

Chapter 10

MEMORIALS

THE BUILDING

The following pages are an endeavor to describe the beautiful memorials and decorations within the new church building; but before doing so, it would seem best to describe the church building, which stands as a memorial to Rev. John B. Harding, rector of the church from 1893 to 1921, and to his architect and our friend, Mr. Frank R. Watson.

The new church building is erected of Port Deposit granite, lined throughout with Indiana limestone. Of limestone also are the tracery, trimmings, altar, pulpit, sanctuary and choir stalls, and the screens dividing the choir from the baptistry and chapel. The roof construction is exposed, the woodwork of red oak. The floors of the sanctuaries, baptistry and sacristy are of reinforced concrete on which are laid tiles. The pew spaces are floored with maple.

It is purely a parish church of the perpendicular English Gothic period. There are twenty pillars in the same style, ten on each side.

The nave is thirty feet wide from center to center of column, and ten bays make the total interior length one hundred fifty feet. The aisles are ten feet from center of column to wall, and the five northern bays are widened to twenty feet, forming the Morning chapel. The tower, in which is the sacristy, is placed at the eastern end of the chapel and to the north of the choir. The choir and sanctuary occupy the three eastern bays, which are separated from the nave by a stone rood screen, and from the baptistry and chapel by screens of stone tracery. The sedilia and Bishop's chair are embodied in these screens in their proper positions in the sanctuary. The baptistry has been placed in the two eastern bays of the south aisle, adjoining an entrance in the third bay of the aisle, giving it correct rubrical position as well as one of convenience to the sacristy. The narthex of the church adjoins the parish house on the west, and there is an additional entrance in the north aisle, protected by a porch. The organ chamber occupies a space over the sanctuary of the chapel and immediately behind the tower, opening into the nave above the main arch of the bay; the tower above the sacristy being used as an accessory to the organ chamber for placing the blowers. It is interesting to note that the stones from the old church are used as lining between the outer and inner walls of the new church building.

The limestone tablet in the main gable fronting on Frankford Avenue bears the inscription:

ST. MARK'S CHURCH
1832-1907

Built by the free-will offerings of a
united parish
To the Glory of God and in abiding mem-
ory of many of His
Faithful People.
Peace be within Thy Walls.

Ground was broken for the New Church Building, April 1, 1907.
The Cornerstone was laid September 29, 1907.
The New Church Building was dedicated November 1, 1908.
The New Church Building was consecrated April 25, 1915.

TOWER AND CHIMES

The tower at the northeast corner of the church building is an integral part of the church building and is 129 feet high and 29 feet square. It is a memorial to Thomas Wilbraham. On the floor of the upper stage on heavy steel beams and back of the beautiful open tracery stand the fourteen chimes and bells. They are intoned in the key of "C" and for years have sent their beautiful notes over the air to lighten the hearts of those that hear, or have tolled to remind us of the passing of some dear one, including each of our last two rectors. They weigh as follows: 4,500; 3,000; 2,100; 1,800; 1,500; 1,300; 900; 775; 675; 575 pounds each, with four small bells; the combined weights of frame and bells being 32,000 pounds.

The following inscription is on the great bell:

"To the praise of God and in Loving Memory of John S. Wilbraham.
Born Jan. 15, 1860.
Died July 2, 1907.
Ring in the valiant man and free
The larger heart and kindlier hand
Ring out the darkness of the land
Ring in the Christ that is to be."

Consecration of the chimes took place April 25, 1915.

The chimes were given by Mrs. Bertha S. Wilbraham. When the tower was built, provision was made for the placing of the chimes. Mr. John S. Wilbraham died in Scotland while the church was being built, and was buried from the parish house. Just before he died, on hearing the chimes of a church near his hotel in Edinburgh, he expressed a wish that a similar set be placed in St. Mark's Church, and his wish was carried out.

The bell which was given by the Sunday School on Christmas Day 1859, and used in the old church building, was placed with the fourteen bells and hung in the tower.

The lower stage of the tower is used as the sacristy. An inscription on the walls reads: "This tower is erected to the faithful memory of Thomas Wilbraham, 1827-1892. The Chime of Bells is placed in Loving Memory of his son, John S. Wilbraham, 1860-1907."

Having described the church building, the next subject to consider is the interior with its numerous beautiful memorials.

For the convenience of the reader, a key plan has been prepared, on which is indicated the numbers given to the memorials.

1. THE HIGH ALTAR. Given in memory of Mr. Harvey Rowland, Jr., by Mrs. Harvey Rowland, Jr. On the steps to the Altar is inscribed "With Reverence toward God, and in loving memory of Harvey Rowland, Junior. Born Nov. 4, 1834, Died Dec. 10, 1906." Chancel given by the congregation in memory of Mr. Harvey Rowland, Jr.

2. THE REREDOS. The reredos is divided into five main divisions and the main lines lead up to the east window which completes the architectural composition. Like the other stone memorials it is of Indiana limestone and was executed by the Whitman studios. It was dedicated on All Saints' Day, November 1, 1914, and is in memory of Harvey Rowland, Jr. The inscription reads, "I look for the Resurrection of the dead and the life of the world to come."

In the central section is a canopied statue, heroic size, of the Christ of Blessing. It is a copy of the "Fair Christ of Amiens." Behind the large cross in this panel is the passion vine, symbolic of our Lord's sufferings and the oak stem, symbolic of strength.

The intermediate sections have the Twelve Apostles in two ranks. In the first rank from the left are St. Peter with the keys; St. Andrew with a cross; St. James with the staff and purse; St. John, with the chalice, scroll and serpent; St. Philip with a T-square; St. Bartholomew, with a knife. In the second rank from the left are St. Thomas, with a lance; St. Matthew, with a scroll and hammer; St. James, the Less, with a fuller's pole; St. Judas, with a knotted club; St. Simon, with a gibbet and saw; St. Matthias with a battle-axe. Above these figures are twelve small figures representing a choir of angels. The cornice is delicately carved in the grape design.

On the first and fifth divisions of the reredos are large figures in niches. The two in the right, or Epistle, side are Gregory the Great and St. Augustine, who became the first Bishop of Canterbury. These are the Roman Fathers, responsible for the planting of the Latin form of Christianity in England. The two figures on the left, or Gospel, side of the reredos are St. Columba and St. Aidan, representing the Celtic Church.

ST. GREGORY the Great was born in Rome in 540. His father was a senator and very rich. His mother, a remarkable character, had a vision before her baby was born, that this son would be the head of an earthly church. He practised law for twelve years, and on the death of his father turned his home into a hospital and monastery. He occupied a cell within it, and devoted his time and money to the sick. About the year 580, Gregory saw some light-haired Britons in a slave market. He stopped and inquired their nationality and learned that these people were Angles. "They should be called Angels, not Angles," said the Abbot, "for they are very fair." Gregory greatly desired to head a band of missionary monks and preach the Gospel to the Britons, but Rome kept him at home. In the year 590 Gregory became Pope, and five years later he sent Augustine to Britain. Gregory was the last Pope to be canonized.

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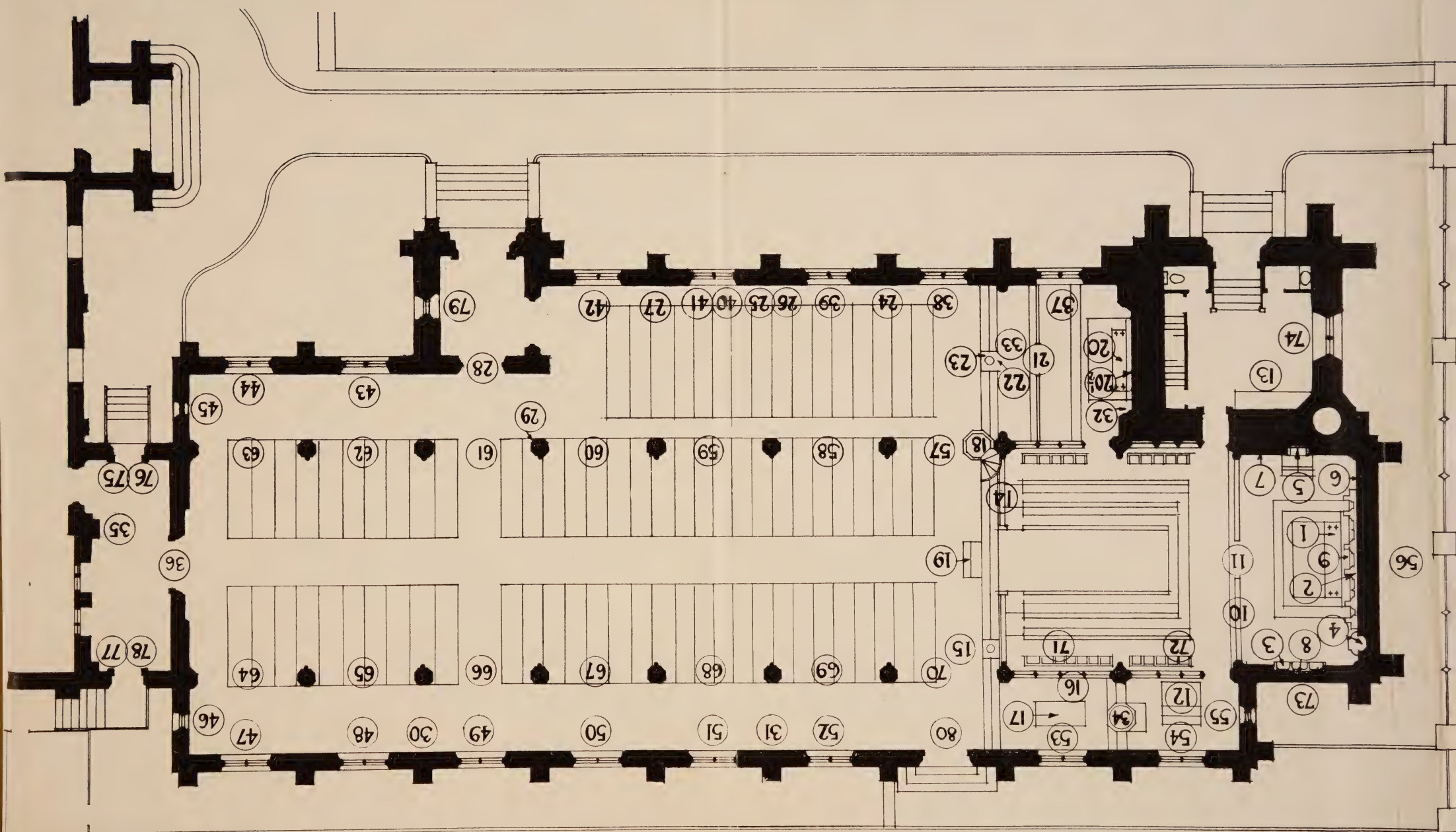
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KEY PLAN OF FIXED MEMORIALS OF ST. MARK'S CHURCH



ST. AUGUSTINE of Canterbury (the first Bishop of Canterbury) is believed to have introduced the Benedictine Order into England.

He was sent from Rome as a missionary to Britain by St. Gregory in the year 595. Hearing the dangers thought to exist in England at that time, he and his companions were seized with dread, and Augustine went to beg the Pope to recall his command. This Gregory refused to do, so St. Augustine went to Britain, landing at Kent.

Queen Bertha, a Frankish Princess, was a Christian and by her influence her King, Ethelbert, allowed them to land, singing praises and carrying the image of the Saviour. Ethelbert and his subjects became Christians and were baptized in a little chapel which Queen Bertha had built. Augustine desired the conversion of the Britons, as well as the Saxons, and this gave rise to great controversy. St. Gregory made Augustine Bishop over those he converted. Augustine is represented in the Benedictine habit, with the staff and the Gospel, or as a Bishop with pallium, cape and mitre. He died in 607.

ST. AIDAN was an Irish Monk, devout but very severe. He was a leader at the monastery at Iona in 630. Later he became a Bishop. At the time of his death, in 642, he was the Apostle of Northumbria.

ST. COLUMBA was Abbot of Iona, in County Donegal, Ireland. When still a youth he became a monk. With twelve companions he landed in Ireland at Iona in 563 and built the monastery. They spent much of their time converting the northern Picts and the Scots. St. Columba wrote more than three hundred volumes on ecclesiastical subjects, for he was a great scholar and poet as well as a churchman.

3. THE SEDILIA. Inscribed "in memory of William Higgs, 1821-1898, and of his wife Adeline Treadway Higgs, 1824-1903. Blessed are the dead who die in the Lord."

4. CREDESCENCE. Given "In memoriam William Higgs, 1821-1898."

5. BISHOP'S CHAIR. Inscribed "In memory of the Right Reverend O. W. Whittaker, D.D., 1830-1911, the fifth Bishop of Pennsylvania." Bishop Whittaker was the Bishop of this diocese when the building of the new church was begun. One end of the kneeling desk, attached to the Bishop's chair, carries a carved seal of the diocese.

6. THE PISCINA. The gift of Mr. and Mrs. William L. Markley, and is inscribed "In Gratitude to God for a great blessing Nov. 17, 1908."

7. HARDING MEMORIAL. Is on the Gospel side of the church near the altar and depicts a gospel story. It is a panel in bas-relief of our Lord breaking bread with the Disciples at Emmaus. The panel is surmounted by canopy work enriched with delicate tracery and bosses. The architectural composition is a continuation of the screen below, which includes the Bishop's chair; and the framing members of the panel recall the mullions of the screen, making the whole architectural unit. The memorial is further enriched by the carving of the cornice of the screen in which the motif used is the same as is used in the Rood Screen (conventionalized grapevine). The shields which break the carving bear the symbols of the four evangelists. The canopy carries the seals of Harvard College and Berkeley Divinity School, Mr. Harding's two alma maters. The inscription fills the spandrels and reads as follows:

"This memorial is erected by St. Mark's Parish to the glory of God and in loving memory of The Reverend John B. Harding, during whose rectorship and under whose leadership this Church was built and consecrated. Rector of the Parish 1893-1921. A devoted Priest. A loyal Friend. A wise Counselor. Grant to him, O Lord, eternal rest and may light perpetual shine upon him."

The figures and the whole panel are executed in Indiana limestone, which is the same material as that used throughout the church.

8. Opposite the Harding Memorial, over the sedilia, is the TABLET TO DR. DANIEL SUTTER MILLER. It is inscribed:

"To the Glory of God and in
Memory of
DANIEL S. MILLER, D.D.
Rector of this Church
A.D. 1853-1881

The gift of the people of the parish
in grateful remembrance of his pure
and Holy life and of his faithful
services as their friend and
minister.

Born, January 15, 1813

Died, January 14, 1888

How beautiful upon the mountains
are the feet of Him who bringeth good
tidings, who publisheth Salvation."

At the top of the tablet are the symbols I H S and "The Alpha and Omega," and at each corner of the marble are the symbols of four evangelists, Matthew, Mark, Luke and John.

9. CROSS ON HIGH ALTAR. A beautiful jeweled cross given March 28, 1902, by Mr. Frank R. Watson, and inscribed "To the greater glory of God and in loving memory of 'Elizabeth K. Foulkrod, 1893' 'Thomas S. Foulkrod, 1899.'"

10. THE SEVEN BRASS HANGING SANCTUARY LAMPS; given by Samuel W. Evans and family, in memory of Mrs. Samuel W. Evans.

11. ALTAR RAIL. Which is carved with the conventional grape-pattern, symbolic of the wine of the Eucharist, given in memory of Mr. and Mrs. O. H. P. Conover, and inscribed, "In faithful memory of O. H. P. Conover, 1819-1880, and his beloved wife, Mary A. Conover, 1824-1904."

12. ORGAN. The organ is dedicated to the praise of Almighty God, and in commemoration of the good offices of Frank R. Watson, the architect, and at one time the organist of this church.

13. VESTMENT CASE. A large oak vestment case in the sacristy is inscribed "This Vestment Case is given for the reverent care of Holy things and to commemorate the faithful services of Mary Welsh, first Vice-President of the Altar Guild, 1889-1897."

On the door leading into the sacristy from the church is a wrought iron door-knocker, representative of the Lion of St. Mark, brought from Rome to Mr. Harding by Mrs. B. F. Rittenhouse.

14. THE ROOD SCREEN. The Rood Screen has always been a feature in the churches in England. Its origin is one of great antiquity and has the two-fold features of symbolism and utility. The Jewish worship with its formal liturgical reading of the Scriptures provided the basis of the early Christian worship. The synagogue was planned and modeled after the Tabernacle of the Wilderness, which has its "Holy Places" and its "Holy of Holies" screened from the veil, and it retained its original function—that of separating the more sacred portions of the building from those less sacred.

There is one chief difference between the veil of the Jewish Temple and the screen of the Christian Church. The veil hid the Holy of Holies from the view of the congregation, while the screen merely separates it and offers a glimpse, as it were, of the heavenly vision. The word "rood", refers to the ancient word for cross. Hence the rood screen bears a cross.

The Rood Screen of St. Mark's is in the style of the fifteenth century in England. It was executed by the Whitman studios and was given in "Memory of Mr. Charles Hart," by Mrs. Charles Hart. The inscription reads, "To the Glory of God and in faithful memory of Charles Hart, 1855-1912. For twenty years Warden and Vestryman of St. Mark's Parish."

It is divided into seven bays, the middle bay being about twice the width of the side bays. It is flanked with double buttresses terminating in delicate pinnacles and surmounted by pedestals carrying the figures of St. Mary and St. John. The central bay rises above the sides and is surmounted by a cross. The mullions dividing the small bays are slender buttresses, which are lost in the carving of the cornice.

The motif for the carving is the conventionalized grapevine emblematic of the wine of the Eucharist. The jambs of the central opening are ornamented with canopied niches containing on the left, or Gospel, side, St. Augustine and St. Bede the Venerable, and on the right, or Epistle, side, Gregory the Great and Cuthbert. These men are important in the early church literature of England. The four niches are flanked with slender beads which start from the base of the screen, forming members of the arch moldings and terminating in the stems of the Passion Vine with which the Cross is ornamented and which entangles itself with a crown of thorns surrounding the Agnus Dei at the intersection of the arms of the Cross. The material is Indiana limestone, the same as the interior of the church.

The side of the Rood Screen facing the altar is just as beautiful as the side facing the nave of the church, as God should have the beauty as well as his people. The small shields in the panels represent various Masonic emblems, as Mr. Charles Hart, in whose memory the Rood Screen was erected, was a Mason.

ST. BEDE the Venerable was born in Northumberland in 673. He was eminent for his learning and piety, and some thought him superior in eloquence to St. Gregory. His work, "Ecclesiastical History," is the only authentic record we have of the early English church. He died in 735.

ST. CUTHBERT of Durham was a shepherd. While a youth he passed his time in the vale of the Tweed. In his childhood an angel appeared to him and urged him to lead a pious life. He was instructed by St. Aidan; and one night while tending his sheep, he saw a light and angels were bearing St. Aidan to heaven. He entered a monastery and became a noted preacher. It is said that when he preached, an angelic light shone on his face. He dwelt on an island near Northumberland, called Holy Island. Here he worked and it is said that the angels brought him bread. Miraculous things are told of him during his life, and of his relics after his death. His shrine became a place of pilgrimage. His relics are now in the Cathedral of Durham.

15. THE LECTERN. A large brass spread eagle which is engraved: "Daniel Sutter Miller, D.D., Rector of this Parish July 1853—May 1881. Died January 14, 1888." The money to buy this lectern was given by Dr. Miller in his will.

16. BAPTISTRY; was given by the Sunday School. In it is the baptismal font given by J. Cooke in April 1850.

17. MR. HARDING'S TOMB. Also in the baptistry. Here Mr. Harding rests from the labors in the Church home that he built. The tomb bears the following inscription: "'He being dead yet speaketh.' The Reverend John B. Harding, 1851-1921. 'Lord, I love the habitation of Thy House and the place where thine Honor dwelleth.' For 28 years he was the beloved Rector of this Church. This inscription is placed by the family."

18. THE PULPIT. After the death of Mr. Charles B. Roberts, Mr. Harding asked Mrs. Roberts to give the pulpit as a memorial to her husband. The two men were friends and Mr. Harding said he would always think of Mr. Roberts when he entered the pulpit. The pulpit is of the same material as the other stone work

within the church and the work was executed by the Whitman studios. There are six figures surrounding the pulpit, representing six of the greatest preachers of the Christian Church. Beginning at the steps, there are St. John the Baptist, St. Paul, St. Chrysostom, St. Athanasius, St. Bernard, and Savonarola. In the central panel beneath the desk is the shield bearing the Lion of St. Mark. At the base of the pulpit is carved the following:

"In memory of Charles B. Roberts, 1829-1906."

Everyone is familiar with the lives of St. John the Baptist and St. Paul. (In describing the lives of the four other men mentioned above, the following abstracts have been chiefly taken from George P. Fisher's "History of the Christian Church.")

ST. CHRYSOSTOM: 347-407. There were three distinguished teachers of the Antiochian school, of whom the most renowned was John Chrysostom, or John of "the Golden Mouth," so styled on account of his unrivalled eloquence in the pulpit. He was of noble parentage. From his mother, Anthusa, he received religious impressions strong enough to shape his career. A student of Libanius, the Sophist, he obtained for his rhetorical ability and proficiency the highest praise from that famous master. His strong religious bent took the ascetic form. He weakened his health by self-imposed austerities. A presbyter in his native city, he achieved an astonishing success as a preacher. In 398 he was made Bishop of Constantinople. From the pulpit of St. Sophia he preached to vast, applauding congregations. At first his popularity was almost universal. But his simple mode of life and his righteous and strict administration of his office offended the laxer portion of the clergy. The plainness of his public rebukes of vice, and especially of the vices of the court, turned Eudoxia, the pleasure-loving empress, the wife of Arcadius, into a bitter enemy. The foes of the eloquent and evangelical bishop were reinforced by a jealous rival, Theophilus, Bishop of Alexandria, who was eager to advance his own episcopal authority. At length Chrysostom, despite the enthusiastic affection of his people, was banished. He was recalled, however, but was again doomed to exile and was purposely subjected to hardship and indignities which terminated his life. As an expositor of Scripture, thoughtful and at the same time practical, bringing the truth of the Bible home to the heart and conscience, and in contact with the lives of men, Chrysostom has had few, if any, superiors. His works consist mostly of homilies and discourses.

ATHANASIUS was born at Alexandria in 298. He was the most famous teacher of the Alexandrian School, and was called the father of orthodoxy. He was trained for church life. Emperor Constantine called a council of the prelates of the Christian world to meet at Nicea in 325, in hope of putting an end to the debates that disturbed the peace of the Church. St. Athanasius attended this council and upheld the belief in the Eternal Godhead of our Lord as set forth in the Nicene Creed. Because in his day he had been such a sturdy "Defender of the Faith," the later and great Creed called "The Athanasian" was named for him. He was made Bishop of Alexandria in 328. So zealous was he in emphasizing the principles of the Nicene Council that he was driven into exile by his enemies, and died in 373. Gibbon was moved to say of him that he "displayed a superiority of character and abilities which would have qualified him far better than the degenerate sons of Constantine for the government of a great monarchy." The numerous treatises from his pen relate mostly to the Incarnation and divinity of Jesus.

ST. BERNARD: 1091-1153. Just at the close of the eleventh century a small party of monks, zealous for a stricter form of the ascetic life, laid the foundations of the monastery of Citeaux (Cistercium).

For a time the Cistercians did not prosper, but in the year 1113 there appeared before the monastery, with thirty companions, a young man by whose influence

the order was to become great in numbers and power. It was *Bernard*, who was born near Dijon, of a noble family in which knightly bravery was tempered with justice and kindness to the poor.

Among those whom his fervent enthusiasm and wonderful personal influence had won from secular life were his four brothers. "The effect of his preaching was, that mothers hid their sons, wives their husbands, companions their friends, lest they should be led away captive by that persuasive eloquence." The prosperity of Cîteaux was now assured; colonies of monks were sent out to found other monasteries, and soon the Abbot Stephen was at the head of a great organization which had representatives in all parts of the world. The Charter of Charity, as the fundamental law of the Cistercians was called, provided for the proper subordination of all abbots to the Abbot of Cîteaux, for the strict supervision of his acts by a select number of them, and for the assembling of all, from time to time, at Cîteaux, to deliberate on the affairs of the order. In 1115 Bernard went out at the head of one of the earliest colonies. In a wild, secluded valley he founded the monastery of Clairvaux. His discipline was rigorous. The silence of the valley was broken only by the chanting of the monks and the sounds of their labor. "To judge from their outward appearance, their tools, their bad and disordered clothes," wrote Peter De Roya, "they appear a race of fools without speech or sense." And yet so great was the power of Bernard and the attraction of the life at Clairvaux that, when Henry, son of Louis VI, visited the monastery, soon after arriving he declared his intention to become a monk. Andrew of Paris, enraged at his folly, left Clairvaux with curses on his lips, but before dawn the next day he hastened back, repentant, and anxious to follow his master's example.

Bernard's dominion over the minds of men was so complete that he could perform wonders which to his eyes and those of his followers seemed miraculous. He prayed with the sick, and they were healed. At his burning words of rebuke an excommunicated count fell senseless to the ground. Clairvaux soon became mightier than Rome itself. Bernard was the great leader of the Church in the West. It was he who put down heresies and healed the schism in the papacy. It was he who sent the warriors of France and Germany on the Second crusade. But his greatness did not ruin him: his modesty and humility remained the same. He died in the year 1153.

SAVONAROLA: 1452-1498. In the latter part of the fourteenth century and the early part of the fifteenth century, many reformers appeared. One of these men was *Jerome Savonarola*, whose interest lay much less in doctrinal reform than in the purification of morals. Born at Ferrara, in 1452, and destined for the study of medicine, he became disgusted and alarmed at the wickedness which he beheld everywhere about him, and entered the Dominican order. His first attempts at preaching in Florence, whither he had gone in 1482, produced little effect upon the luxurious and pleasure-loving inhabitants of that city. But he was not daunted by this failure. As his sense of the corruption of society became keener, he stood forth as a preacher of righteousness and of a judgment speedily to come. He no longer used the reasonings of the Schools, but discoursed, as did the prophets of old, in the name of the Most High. Florence, which at first would not listen to him, at length filled the cathedral with awe-struck hearers. In 1491 Savonarola was made Prior of the Convent of St. Mark. His influence was fast becoming dangerous to the supremacy of the Medici. He directed the sharpest invectives against the immoralities which flourished under their rule. And yet Lorenzo treated him with kindness, and called him to his death-bed to receive words of counsel and admonition, and to be uplifted by his prayers. After the death of Lorenzo, Savonarola rapidly gained a ruling influence in the affairs of the city. He became vicar-general of the newly formed Tuscan Congregation of Dominicans. His prophecies of impending judgment found a speedy fulfillment in the coming of the French.

Through the personal respect, amounting to awe, with which he inspired the King, Charles VIII, he was able to hasten the departure of his conqueror, whose continued presence threatened the safety of the city. Now that the rule of the Medici was overthrown, he urged the people to the adoption of a democratic constitution. Florence assumed a changed aspect. The carnivals were no longer scenes of lawlessness and immorality. Along the streets went processions of children bearing olive branches and chanting sacred songs. And yet, though Savonarola had seemingly wrought a religious and moral revolution in the city, he had prepared the way for his own destruction. His prophetic enthusiasm saw the will of God in the political changes which were taking place about him. He earnestly supported a policy which made for him bitter enemies, and among them the Pope, Alexander VI. When the Pope found that he could not bribe the powerful preacher with the offer of a Cardinal's hat, nor reduce him to silence by repeated admonitions, he excommunicated him. Savonarola pronounced his excommunication void, as contradictory to the wise and just law of God. His enemies finally succeeded in discrediting him, for a time, with the people, and in procuring his arrest. While in prison he busied himself with writing a tract on the fifty-first psalm, in which he set forth views of justification so like those expounded by the later reformers that Luther published it with a laudatory preface. He was soon brought to trial and condemned to death. On May 23, 1498, with two of his followers, he was hanged, then burned, and his ashes thrown into the Arno.

19. LITANY DESK. Made of carved oak, and given "In loving memory of Charlie Harding, 1857-1880."

20. ST. MARY'S CHAPEL ALTAR. Given by Bishop Tuttle's Bible Class, and inscribed "To the glory of God and in loving memory of Mary Welsh, born September 17, 1839, died January 26, 1897. Grant her, O Lord, eternal rest and let light perpetual shine upon her." On the altar in the chapel is a Cross inscribed "In memoriam William Welsh, February 11, 1878," given by Miss Mary Welsh and used on the altar in the old church. All the appointments used on this altar are from the old church.

20. (a) CHAPEL REREDOS: The figures in the reredos in St. Mary's Chapel are a lovely memorial to Mrs. Elizabeth Creighton, wife of Thomas Creighton and the mother of Bishop Frank W. Creighton. There were given to the church by Mr. Thomas Creighton. On the altar steps is the following inscription: "These figures of SS. Hilda and Agnes, Mary Magdalene and Margaret and Florence Nightingale and Edith Cavell, are placed in loving memory of Mrs. Elizabeth Creighton, 1854-1917." The reredos in the chapel consists of three bays. The central one contains a canopied figure of the Virgin Mary with the young Christ Child standing beside her. The canopy is finished at the base with four slender pinnacles. There are three figures on either side of the Virgin Mary. Beginning at the extreme left these are St. Hilda, St. Agnes, Mary Magdalene, Queen Margaret of Scotland, Florence Nightingale and Edith Cavell.

ST. HILDA (614 to 680) was an Anglo-Saxon abbess and a member of the royal family of Northumbria. She was head of the abbey of Hartlepool and later of the famous monastery of Whitby, which she founded in 658. For twenty-two years she ruled this community of monks and nuns with marked ability.

ST. AGNES was a young Roman maiden who died the death of a martyr in the arena at the time of the persecution of the Christians in Rome.

MARY MAGDALENE is known to all Christians.

MARGARET OF SCOTLAND (1045-1093) is known as St. Margaret. She belonged to the line of Saxon kings driven from the throne by William the Conqueror. She fled to Scotland and later married Malcolm, the Scottish king. She was a woman of devout piety who consecrated her life to the improvement of the manners of the rude Scottish Court, and the education of her children and the instruction

of the people in matters of religion. She had a strong, pure, noble character and had a very great influence over her husband and through him over Scottish history, especially in its ecclesiastical aspects. She was canonized in 1251 and later made the patroness of Scotland.

FLORENCE NIGHTINGALE was born in Florence of wealthy English parents, in 1820. She was very active in hospital work. During the Crimean War she was sent by the British government to relieve the wounded soldiers. Her work was eminently successful. The Red Cross Society developed from her work among the soldiers.

EDITH CAVELL was a British nurse during the World War. Accused of being a spy, she was executed by the Germans. This execution aroused the entire world. England has several memorials erected in her memory.

On the top of the chapel reredos is a small black cross which was the property of Miss Mary Welsh.

21. THE ALTAR RAIL IN THE CHAPEL corresponds to the larger one in the main church, and is inscribed "To the Glory of God and in loving Memory of Mary E. Broadhurst, Dec. 2, 1851—June 15, 1913."

22. THE AMBO IN THE CHAPEL. Dedicated on All Saints' Day, 1908, was the gift of Mrs. A. C. Stanger's Bible Class.

23. LITANY DESK IN THE CHAPEL was given "In memory of James Hume, Jr., 1878-1901."

24. WELSH MEMORIAL TABLET. This is a bronze tablet, originally hung in the old Sunday School building, and moved to the old church upon the building of the present parish house, and is inscribed as follows: "In Memory of William Welsh, Born September 2, 1807. Departed this life February 11, 1878. This tablet was erected by the Freewill offerings of the people of this Parish in testimony of their Loving Remembrance of His Services as Superintendent of the Sunday School, Vestryman and Lay Preacher. 'He was not, for God took him. Holy, Holy, Holy, Lord God Almighty.'"

The following three memorials are cut into the walls of the chapel:

25. "IN MEMORIAM, James W. Orr, 1871-1923. A loyal churchman, a benefactor of this Parish."

26. ST. MARY'S CHAPEL. "This Chapel is dedicated to the Worship of Almighty God, and to the memory of William Welsh, 1807-1878, and of his wife, Mary Ross Welsh, 1814-1898. Just and devout, waiting for the consolation of Israel. Lord, all pitying Jesu Blest, Grant them thine eternal rest."

27. MARY SCHOFIELD MEMORIAL. "To the greater glory of God in loving Memory of Mary Schofield, 1866-1926. In appreciation of faithful service as Choir Mother. The gift of the Choir."

28. MEMORIAL OAK DOORS. These doors were given to the church after the death of Mr. Harding, but they were constructed along lines suggested by him. They were carved by Edward Maene, and the iron work is from the studio of Samuel Yellin, a winner of the Philadelphia Bok Award. The theme for the door is, "This is none other than the House of God and this is the gate of Heaven." The two central panels depict Jacob's dream of the ladder reaching to heaven and the two outer panels show Christ's Presentation in the Temple and Christ conversing with the Doctors.

The decoration is the conventionalized grapevine. Each motif is different. The inscription on the door reads: "To the Glory of God and in loving Memory of Charles Stehle, a vestryman of this Parish, 1863-1916."

29. At the main entrance to the Church is a CARVED OAK PLAQUE, used for the purpose of designating from whom and in whose memory flowers are placed on the altars. It is inscribed "In memoriam Florence Humphreys, 1923."

30. THE WORLD WAR TABLET. On the Epistle side of the Church, just

behind the cross aisle, is a wall tablet bearing the names of the ninety-four members of the parish who participated in the Great War. A large silk American flag and a large silk service flag are placed at either side of the tablet. Formerly the service flag was in a bracket near the lectern. The American flag was given by the choir in memory of Mr. Harding and dedicated with the tablet. Like the other stone memorials, the tablet is of Indiana limestone. The names are placed in the center panels and at the left stands a figure representing the Christian warrior, while at the right is a figure symbolic of peace. Surmounting all is a group, carved in stone, of the flags of the Allies with the Cross towering above; "for," said Mr. Harding when discussing the plans for such a tablet, "this war was a righteous one and the Cross was predominant."

31. THE CIVIL WAR TABLET. On November 2, 1908, the tablet containing the names of 152 men who served in the Civil War was dedicated by the G. A. R. and the P. O. S. of A. Mr. Thomas Simpson, who was a vestryman and member of the G. A. R., released the cord which unveiled it. The memorial bears the arms of the United States. The date at the bottom of the tablet is 1908. It has a narrow border of oak leaves. Two large silk flags with heavy gold fringe are placed at either side. The inscription reads: "With solemn pride this tablet is erected to commemorate the Patriotism of the men of this Parish who served in the war for the Union, 1861-1865."

32. CREDENCE in the Chapel inscribed "In memoriam, Ed. M. Heys, 1870-1902."

33. THE LAMP OVER THE AMBO in the Chapel was given on Easter Day 1899, in memory of George Lindley.

34. A SIMILAR LAMP, as the above, is hung over the baptismal font, in memory of Richard Sweeting and Elizabeth Sweeting. It was given Easter Day 1899.

35. THE PROCESSIONAL CROSS. The Processional Cross was given as a memorial to Emily K. Rittenhouse (Mrs. Harvey Rowland, Jr.) on Palm Sunday, 1932.

The one side of the Cross bears the Agnus Dei, with the banner with the cross; a representation of the Christ which dates back to the earliest Christian times. This side is ornamented with the passion flower, symbolic of the Crucifixion and the Passion.

The other side bears the I H S, a development from the earlier I H C, the name of Jesus (and not Jesus, Saviour of Humanity, as generally misread by the Roman Catholics.) The circle, symbol of eternity and the quatrefoil, symbol of the four quarters of the earth and of the four evangelists, appear at the intersection of the arms and at the ends of the cross. Upon the Processional Cross, the heads of the four evangelists are particularly appropriate. There are three nails of the crucifixion also to be seen. The other details: the gothic leaves, crockets, panel, etc., have no particular symbolic significance.

The banner is the Banner of Victory. The nimbus about the head is the symbol of divinity (tri-radiant) though this may not be clear, as the nimbus is rather well hidden by the head.

On the staff of the Cross is engraved "in Memory of Emily K. Rittenhouse, 1843-1931."

WINDOWS. One of the outstanding features of St. Mark's is its wealth of stained-glass windows. They are the work of Mr. Nicola D'Ascenzo, who is internationally known as a stained-glass artist. He is credited with having played an important part in the revival of stained-glass art. Mr. D'Ascenzo is an all-round artist. He does work in oils, water colors, pastels, and mural decorations. Mr. D'Ascenzo designed the windows in the Valley Forge chapel and the new Princeton University chapel.

36. THE GREAT WINDOW at the west end of the nave, over the narthex or entrance, is a JESSE TREE WINDOW, a type of window frequently designed by the artists of the 12th, 13th and 14th centuries, and is placed first in the description of windows because it tells of the genealogy of Christ, as is customary in a Jesse Tree window. Sometimes, however, the artists included certain prophetic figures having special reference to the coming of the Messiah. The Biblical characters are usually presented as a part of the vine or tree motif. Sometimes the design is varied, as in the window built by Mr. D'Ascenzo, who has introduced certain standing figures as a balance for the composition of his window. Jesse is invariably placed in the lower level of the window, the tree or vine motif coming from his loins, thus designating Jesse as the first in the line of the ancestry of Christ.

The name Jesse window, or tree of Jesse, is derived from Isaiah, Chapter 11, verse 10: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the gentiles seek, and his rest shall be glorious."

The ancestors of Christ are shown in the central panel of the window, beginning with Jesse at the bottom with the inscription: "And there shall come forth a rod out of the stem of Jesse." Isaiah 11:1.

Then David, the kingly ancestor, with the inscription from Psalm 2:7-8: "Thou art my Son, this day have I begotten Thee. Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

And finally at the top of the lancet the figures of Mary and the Christ Child.

Following in regular order, beginning at the upper level of the extreme left lancet, we have the following array of prophets and forerunners of Christ with appropriate quotations, suitable to the subject of the window:

1. Left Lancet:

- a. Ezekiel—"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Ezekiel 34: 23.
- b. Habakkuk—"God came from Teman, and the Holy one from Mount Paran, Selah. His glory covered the heavens and the earth was full of his praises." Habakkuk 3: 3.
- c. John the Baptist—"Behold the Lamb of God, which taketh away the sins of the world." St. John 1: 29.

2. Lancet:

- a. Jeremiah—"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." Jeremiah 23: 5.
- b. Jacob—"The scepter shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Genesis 49: 10.
- c. Nathan—"And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." II Samuel 7: 16.

3. Lancet Center:

- a. Mary and Child.
- b. David.
- c. Jesse.

4. Lancet:

- a. Joel—"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3: 16.

- b. Moses—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deuteronomy 18:15.
- c. Daniel—"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah." Daniel 9:25.
5. Lancet (right):
- a. Zechariah—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9.
- b. Amos—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos 9:11.
- c. Isaiah—"For unto us a child is born, unto us a son is given and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." Isaiah 9:6.

On the walls below the window is inscribed:

"This Jesse Window is erected to the honor of Our Lord Christ and in faithful Memory of the Reverend Robert C. Booth, 1838-1906. For eight years, 1880-1888, he was the devoted and beloved Pastor and rector of St. Mark's Parish."

THE AISLE WINDOWS

The theme for the aisle windows is the story of the life of Christ from the Annunciation to the death on the Cross and the Ascension. The windows are divided into two parts, each part representing an incident in the life of our Lord. All the windows harmonize in color and composition. Because they were all placed in the church about the same time, the quality of glass and the dye used for it are the same. There are in all eighteen aisle windows, and those in the south and north walls are of uniform size.

The theme begins with the windows in the chapel on the north side and continues around the church to the Ascension window in the baptistry as follows, and are numbered:

37. Annunciation, Visit of St. Elizabeth. (In memory of Martha Glenn Hickey.)
38. Adoration of the Magi and the Shepherds. (In memory of Mrs. Mary Adshead.)
39. Flight into Egypt and Presentation at Temple. (In memory of Mrs. Rachel Heard.)
40. Christ Amid the Doctors. (In memory of Harvey Maudsley.)
41. Christ in Joseph's Carpenter Shop. (In memory of Aaron Settle and of his wife, Annie Settle.)
42. Baptism of Jesus. (In memory of Mrs. Maria Diggle.)
- Temptation of Jesus. (In memory of Mrs. Mary Beurdsell.)
43. Sermon on Mount. \ (In memory of Samuel Watson and his wife
 Jesus at Wedding Feast. { Anna Watson.)
44. Raising from the dead the daughter of Jairus. (Gift of Girls' Friendly
 Woman of Samaria. { Society.)

45. Transfiguration. (In memory of Mr. and Mrs. James Johnson.)
46. Christ healing the child possessed with the devil. (In memory of Margaret Burns and her daughter M. Burns.)
47. Jesus the light of the World. } (In memory of Mrs. Mary Butterworth.)
The Good Shepherd. }
48. The Good Samaritan. (In memory of Maria M. Schofield.)
The Prodigal Son. (In memory of Thomas Whittington.)
49. Jesus Blessing Little Children. } (In memory of Children of Richard and
Woman Washing Feet of Jesus. } Elizabeth Sweeting.)
50. The Triumphal Entry into Jerusalem. } (In memory of William Creigh-
Money-changers Driven from the Temple. } ton and his wife Margaret
Staley Creighton.)
51. The Last Supper. (In memory of Mrs. Jean Orr.)
52. Trial of Jesus in Garden of Gethsemane. } (In memory of Sarah Elizabeth
Christ before Caiaphas. } Singer.)
53. Jesus before Pilot. } (In memory of Sunday School Scholars who have
Jesus before Herod. } entered eternal life.)
54. Bearing the Cross to Calvary. } (In memory of Sunday School Teachers
Resurrection. } who have entered eternal life.)
55. Ascension. (In memory of James Edward Holroyd.)

56. Chancel Window: The Chancel window, in memory of Dr. Daniel S. Miller, former rector of this church, is the culminating point of an inspiring series of windows depicting the genealogy of our Lord, as shown in the Jesse window over the narthex or entrance; His life and Mission are shown in the incidents illustrated in the aisle windows; and the prophecy and the fulfilment are shown in the splendid procession of saints, martyrs and prophets of the Clerestory Windows; rich in color and varied in interest.

The presentation of the subject in the Chancel window is one of deep feeling and reverence. Christ reigning from the Cross, forgiving his executioners and offering consolation and pardon to the repentant sinner. It is interesting to note that the arms of Our Lord are extended horizontally almost at full length, in order to emphasize his divine mission as the Saviour of all mankind. Two Angels are shown in the centre panel immediately over the cross, lovingly bearing the crown symbolical of the reigning Christ, soon to ascend into everlasting glory.

In the extreme upper tracery portion of the window are shown the emblems of His passion. On either side of the crucified Saviour are shown angelic figures stricken with grief.

The entire window is filled with a dramatic quality admirable in conception and treatment, but restrained to meet the architectural requirements of a design filled with the accessory figures of soldiers, disciples and friends of the crucified Saviour.

The two criminals are admirably contrasted. On the extreme left is shown the man on the cross who died with blasphemy on his lips, his head bent forward in physical and spiritual collapse. On the right side of the window is the figure of one who believed in the Saviour, his head upraised as though inspired with the words, "Today shalt thou be with me in paradise."

CLERESTORY WINDOWS

These windows portray a procession of saints, martyrs and prophets all facing the east. Beginning on the north side and continuing along the nave to the west end, then returning on the south side of the nave to the east wall of the chancel, they are as follows:

57. Figures are St. James the Less, St. Matthias, St. Jude, and St. Simon. (In memory of James Butterworth.) St. James appears carrying a spear; St. Matthias a scroll; St. Jude a saw, which is the symbol of his martyrdom; and St. Simon a scroll.

58. Figures are St. Paul, St. Luke, St. Barnabas, St. Mark, St. Mary. (In memory of Harvey Rowland.) St. Paul appears with a book and sword; St. Luke, who is traditionally recognized as both artist and painter, holds a painting of the Blessed Virgin Mary; St. Barnabas has a scroll; St. Mark is indicated as wearing a Bishop's mitre and vestments and holding in his hands the Bishop's crook; St. Mary is represented with a book.

59. Figures are Daniel, Obadiah, Habakkuk, and Micah. (In memory of Mrs. Ann Roper.) Only two of the prophets have special identification. Habakkuk carries a staff and scroll; Micah the staff only.

60. Figures are Isaiah, Hosea, Jeremiah, and Joel. (In memory of Miss Helen Burns.) Isaiah is shown reading a scroll.

61. Figures are Job, Nehemiah, Ezra, and Esther. (In memory of Mrs. Jane Overington.) Ezra is holding the scroll of the Torah.

62. Figures are Gideon, Deborah, Ruth, and Samuel. (In memory of Mrs. Virginia Roberts.) Gideon appears with a spear and shield; Ruth with a sheaf of wheat.

63. Figures are Enoch, Adam, Eve, and Noah. (In memory of Mrs. Esther Charlton.) Enoch carries the pilgrim's staff; Noah is shown with a carpenter's square, indicating his work as builder of the ark.

64. Figures are Jacob, Joseph, Isaac, Abraham. (In memory of Mrs. Emily Lister Norris.) Jacob is shown with a staff.

65. Figures are Aaron, Joshua, Miriam, and Moses. (Memory of Mrs. Sarah Whittington and Miss Emma Whittington.) Aaron is indicated as high priest wearing the breast plate; Joshua carries the curved sword of the Orient; Miriam is shown with a tambourine singing her song of triumph, and Moses holds the Tablet of the Law.

66. Figures are Elisha, Solomon, Elijah, David. (In memory of Charles W. Lee.) King Solomon carries a model of the Temple at Jerusalem and holds the King's mace, emblem of authority.

67. Figures are Daniel, Jonah, Ezekiel, Amos. (In memory of Mrs. Elizabeth Lee.) Daniel is shown with his special symbol of the lion; Jonah carries a scroll; the symbol of Amos is a lamb.

68. The figures are Haggi, Zephaniah, Zachariah, Malachi. (In memory of John E. Findeisen.)

69. Figures are St. Stephen, Dorcas, St. Timothy, Titus, and Philemon. (In memory of Peter Smith.)

70. "An Israelite in whom there is no guile." The figures are St. Bartholomew, St. Phillip, St. Matthew, and St. Thomas. (In memory of William Matthew Griffin.) St. Bartholomew holds the cleaver, symbol of his martyrdom; St. Phillip carries the Pilgrim's cross and staff; St. Matthew carries the pen, shown as the old-fashioned plume, and a scroll which indicates his authorship of the book of St. Matthew; the Apostle Thomas holds a square which is his symbol of architect and builder. St. Thomas is recognized as the patron saint of the architectural profession.

71. "Make him to be numbered with thy saints in glory." Figures are St. Andrew, St. Peter, St. John, and St. James. (In memory of John Holroyd.) St. Andrew holds his symbol, the St. Andrew Cross; St. Peter carries the keys and a scroll; St. John is represented holding a chalice with serpent emerging from it, which according to tradition, refers to the dangers and persecutions through which he passed during his life, and the plume pen and scroll held in the

other hand, which suggests his authorship of the Book of St. John and Revelations; St. James carries a book.

72. Figures are St. Elizabeth, Zacharias, Nicodemus, and St. John the Baptist. (In memory of Mrs. Sarah Rowland.) Only one figure is especially designated. St. John the Baptist carries the water bottle and the pilgrim's cross and staff.

73. Figures are St. Mary, St. Ann, St. Simeon, and St. Joseph. (In memory of Benjamin Rowland.) St. Simeon is shown in his priestly vestments; and St. Joseph with a staff, which in this case would suggest the flight into Egypt.

These figures enumerated above form a procession of saintly figures from the Old and New Testaments, and suggest the plan of redemption beginning with Adam and Eve, and continuing through the appointed leadership of Abraham, Moses, the kingly line of David, and the prophets. "The glorious company of the Apostles and the disciples of Christ to the Incarnation of our Lord."

The other windows in the church are as follows:

74. Sacristy window: The Entombment. (In memory of John S. Wilbraham.) Born January 15, 1860—Died July 2, 1907.

75. Memorial lights in north door of the west vestibule. A medallion of the guardian angel caring for and protecting a child. (To the memory of William Percy Vibert, June 19, 1868—July 22, 1869.)

76. A medallion of the Good Shepherd. (To the memory of Walter Newbold Vibert, June 1870—April 1, 1872.)

77. Memorial glass in the south doors of the west vestibule. Medallion of the Christ Child. (In memory of Harvey L. Rowland, April 8, 1864, Dec. 8, 1870.)

78. Medallion angel with scroll on which is inscribed "Of such is the Kingdom of God." (In memory of all the little children of this parish gone to Christ.)

These last four windows were taken from the chancel of the Old Church.

79. North vestibule—Standing figure of St. George and the Dragon. (A memorial by members of St. Mark's Choir to all deceased singers of the choir.)

80. The window over the south door is in memory of Sarah Newton.

Missal stand, main altar: Engraved "For worship of God and in loving memory of Roscoe Franklin Lipscomb, Born Nov. 19, 1887; died Feb. 3, 1888."

Missal book, main altar: In memory of Amy Tafe, August 4, 1907—July 30, 1929, Harriet Emma Boswell, July 13, 1910—June 30, 1929.

Missal stand, in the chapel: Inscribed "In memory of John Newbold Hibbert, died Dec. 15, 1887."

Altar prayer book, Prayer books for the clergy in the choir stalls, and missal book in the chapel, "In memoriam Sarah W. Newton, June 10, 1859—March 17, 1926."

Vases: There are three sets of vases for the main altar. One set is engraved "To the Glory of God and in memory of John and Elizabeth Lancaster." Another pair engraved "in loving memory of Mary Kingsberry Gleeson" and a third pair engraved "In memory of Mary McConnel Hegeman, 1875-1904."

There are also three sets of vases for the chapel altar. One set engraved "In memory of Fannie F. Watson, Jan. 26, 1896," another the gift of Mrs. B. F. Rittenhouse, and the third the gift of the Altar Guild.

On Christmas Day 1894, Mr. Robert Pilling and family donated a sterling silver—plated with gold—chalice and paten, in memory of John Pilling.

On Easter Day 1895 a flagon and cyborium and spoon to match these were given by Hannah Madely, in memory of her husband Thomas Madely.

On April 20, 1896, Mr. Frank R. Watson donated a memorial "Alms Basin" studded with jewels, "In memory of Mrs. Frank R. Watson," to be used Advent Sunday, Christmas Day, Easter Sunday, Ascension Day, Whitsunday, St. Mark's Day, Foundation Day, Trinity Sunday, Transfiguration Day, All Saints' Day and any other occasion the "Rector may desire."

The Bible on the lectern is inscribed "In Memory of Jane Patterson Miller, died February 14, 1888, from the Sunday School of St. Mark's Church, Frankford, October 14, 1888."

A Prayer book in the choir stall on the Gospel side was given "In memoriam George Franklin Royal, April 25, 1919, April 9, 1930."

The Litany book, Main Church, is inscribed "In memoriam William Henry Ireland, December 14, 1849, October 27, 1925."

The silver collection plates are marked 1879. (Purchased from balance of fund contributed by congregation for memorial to William Welsh, after brass tablet and marble had been paid for.)

In back of the pulpit is a solid gold candlestick made from old gold contributed by the congregation, and represents the "Light of the World."

The Women's Guild and Auxiliary is about to place upon the altar of the chapel a pair of gold candlesticks as a thank-offering.

In the chapel is a carved oak chair made and given by Mr. John Cromwell.

There have been numerous sets of linen given to the church. One communion set and altar cloth of fine linen and lace were given by Mrs. William Ketchem in memory of her mother, Mrs. Emily Norris, an altar cloth for the chapel was given by Mrs. Charles W. Lee, in memory of her father and mother, John and Elizabeth Lancaster.

There are some other appointments, although not marked, which are either memorials or gifts.

Silver chalice and paten with inscription "St. Mark's Trinitytide 1892."

Brass baptismal pitcher and two vases.

Small bread box. Thank-offering confirmation class of 1924.

Silver flagon and paten (unmarked).

Edward VII. Prayer Book.

Several wine and water cruets.

A silver-plated paten inscribed "Easter and Whitsunday 1863."

A tablet to Mr. William Welsh is in the parish house, but the writer has not been able to determine from what source this tablet came. It is presumed, however, to have been in the old Sunday School building, and placed in the parish house after its erection.

APPENDIX

MINUTES OF ORGANIZATION

Frankford, July 10, 1845.

The following gentlemen met in the afternoon at the house of Mr. W. Overington in the Borough of Frankford for the purpose of organizing an Episcopal church in said borough:

Rev. G. Sheets, Wm. Overington, Edmund Green, John Lardner, Dr. I. F. Lamb and Mr. William Welsh.

The Rev. Mr. Sheets was called to the chair and Mr. William Welsh appointed secretary; on motion it was

Resolved, that it is expedient to form an association to be composed of twelve vestrymen to serve until the completion of a church building in Frankford.

Resolved, that the above-named gentlemen agree to serve as members of said association and vestry. The following gentlemen were nominated to complete the proposed number of vestrymen: Messrs. Wm. Rowland, Comegys Paul, Osmon Reed, Wm. H. Duffield, Samuel Williams, when it was resolved that they be elected.

Resolved, the style of the corporation be "The Rector, Church Wardens, and Vestrymen of St. Mark's Church, Frankford."

Resolved, that a committee of three be appointed to prepare a charter in accordance with the recommendation of the convention. The chairman having been requested to name the committee, Wm. Welsh, R. P. Lardner and Edmund Green were appointed.

Resolved, that after the completion of the church, the vestry be composed of six gentlemen.

The secretary of Trinity Church, Oxford, having handed the following document, it was

Resolved, that it be copied upon the minutes of this association.

COPY

"At a meeting of the Vestry of Trinity Church Oxford, at Frankford on the tenth of July 1845, the following preamble and resolutions were unanimously adopted.

"Whereas grounds were purchased, sometime since, with monies subscribed for the purpose, in the Borough of Frankford, the same were duly conveyed to the Corporation of Trinity Church Oxford, being included in that parish, whereas subscriptions of monies have been recently obtained for the erection of a church edifice upon said ground, and made payable also to the said corporation.

"Therefore resolved, by the Rector, Wardens, and Vestrymen of Trinity Church Oxford, that immediately upon the regular organization of an Episcopal Church in the Borough of Frankford, the regular appointment of a building committee, we will, thereby do, authorize the same to receive whatever monies have been or yet may be subscribed for this purpose, and to proceed to erect a church edifice upon the lot of ground fronting upon Main Street, and extending to Franklin Street.

"And we also engage that as soon as the said edifice is erected and the Episcopal Church in Frankford shall have become a body corporate legally authorized to hold real estate, we will convey the said lot to the said corporation, containing on Main Street one hundred feet and extending back to Franklin Street; provided, however, that if the said edifice is only closed in, one floor laid, the plastering in the Church story finished, it shall be clear of all debt; or if the said edifice shall be entirely finished, it shall not have a debt upon it of more than twelve hundred dollars. And provided also, that the said edifice shall be erected within eighteen months from this date.

"Extracted from the minutes of the Vestry of Trinity Church Oxford, July 10, 1845.

R. P. Lardner, Sect."

Resolved, that when we adjourn, we adjourn to meet in this place at five P. M. on Thursday next.

On motion, adjourned.

Wm. Welsh,
Secretary.

Frankford, July 17, 1845.

The Vestry of St. Mark's Church, Frankford, met at the house of Mr. Overington pursuant to adjournment. Present: The Rev. Mr. Sheets, Messrs. Overington, R. P. Lardner, E. Green, Dr. Lamb, O. Reed, S. Williams, W. Rowland, C. Paul, W. H. Duffield, W. Welsh.

The Rev. G. Sheets took the chair. The minutes of the last meeting were read and approved.

The Committee on Charter made the following report: "The Committee appointed at a meeting of the Vestry of St. Mark's Church, Frankford, on the tenth instant recommend the following for their adoption as a Charter of Incorporation.

R. P. Lardner,
Edmund Green,
William Welsh."

Philadelphia, July 10th, 1845.

COPY

Charter of Incorporation of St. Mark's Church, Frankford. Whereas the following-named persons, citizens of this Commonwealth, viz., Rev.

G. Sheets, Wm. Overington, R. P. Lardner, Edmund Green, I. F. Lamb, M.D., Osmon Reed, Samuel Williams, W. Rowland, Comegys Paul, W. H. Duffield, William Welsh, and John Lardner, have, together with other citizens, associated for the purpose of worshipping Almighty God, according to the faith and discipline of the Protestant Episcopal Church of the United States of America; and have for that purpose formed a congregation at Frankford in the County of Philadelphia, and are now desirous to be incorporated agreeably to the provisions of the Act of the General Assembly of Pennsylvania, entitled "An act, to confer on certain associations of the citizens of this Commonwealth, the powers and immunities of corporations or bodies politic in law." They therefore declare the following to be the objects, articles, and conditions of their said association, agreeably to which they desire to be incorporated, viz.,

Article 1: The name of the Corporation shall be "The Rector, Church Wardens, and Vestrymen of St. Mark's Church, Frankford."

Article 2: This church acknowledges itself to be a member of, and to belong to, the Protestant Episcopal Church in the State of Pennsylvania, and the Protestant Episcopal Church in the United States of America. As such it accedes to, recognizes, and adopts the constitution, canons, doctrine, discipline, and worship of the Protestant Episcopal Church in the State of Pennsylvania, and of the Protestant Episcopal Church in the United States, and acknowledges their authority accordingly.

Any member of this church or corporation, who shall disclaim or refuse conformity to the said authority, shall cease to be a member of this corporation, and shall not be elected, or vote in the election of vestrymen, or exercise any office or function in, concerning, or connected with the said church or corporation.

Article 3: The rents and revenues of this corporation shall be from time to time applied for the maintenance and support of the Rector, ministers, and officers of the said church and churchyard, and parsonage house, and other houses which now do, or hereafter shall belong to the said corporation, and to no other use and purpose whatsoever.

Article 4: The said corporation shall not, by deed, fine or recovery or by any other means, without the assent of the Convention of the Protestant Episcopal Church of the State of Pennsylvania, or of the standing committee of the diocese previously had and obtained, grant, alien, or otherwise dispose of any lands, messuages, tenements, or hereditaments in them vested, nor charge nor encumber the same to any person or persons whomsoever.

Article 5: The Rector of this church shall be elected by the church wardens and vestrymen, in such manner as the statutes and by-laws shall ordain. The vestry of the said church shall consist of twelve persons, members of the said church, who shall continue in office for one year, and until others be chosen, and the election of such vestry shall be made

every year on Easter Tuesday, by a majority of such members of the said church as shall appear by the vestry books to have paid two successive years immediately preceding the time of such an election, for a pew or sitting in the said church; provided that until the next Easter Tuesday after the expiration of five years from the date of this charter, members of the said church, who shall in any way have contributed to the erection of the church, or to the support of the Rector or ministers thereof, shall be entitled to vote at the election of vestrymen. And provided, that in case of the failure to elect vestrymen on that day, the corporation shall not on that account be dissolved, but the election shall be holden on some other day, in such manner as the by-laws may prescribe. The vestry shall have power to fill all vacancies on their own body. At the first election after the completion of the church building, the number of vestrymen shall be reduced to six.

Article 6: No person shall be the Rector or assistant minister of this church, unless he shall have had Episcopal ordination and unless he be in full standing with the Protestant Episcopal Church of the State of Pennsylvania, and of the United States, and recognized as such by the Bishop of this diocese, or, in case of a vacancy in the Episcopate, by the standing committee of the diocese.

Article 7: The said vestry shall have full power to choose their own officers; and they shall annually at their first meeting after their election choose one of their own number to be one church warden, and the Rector for the time being, shall elect another of the said vestrymen to be the other church warden of the said church. In case of a vacancy in the office of Rector at the time of the election, the other church warden shall also be chosen by the vestry, to remain until the election of a Rector, or a new election of the vestry.

And during such vacancy the church wardens for the time being, and vestrymen, shall have the same powers and authorities relating to the disposition of the rents and revenues of the said corporation, as are hereby vested in the Rector, church wardens, and vestrymen.

Provided always that it shall be the duty of the said church wardens and vestrymen to elect another rector to supply the vacancy as soon as conveniently may be.

Article 8: The twelve following-named persons to be the church wardens and vestrymen to continue in office until the election on Easter Tuesday next, and until others be chosen, viz., Rev. G. Sheets, Wm. Overington, R. P. Lardner, Edmund Green, I. F. Lamb, M.D., Osmon Reed, Samuel Williams, Wm. Rowland, Comegys Paul, W. H. Duffield, Wm. Welsh, John Lardner.

When after reading and discussion it was

Resolved, that the charter as recommended be adopted.

Resolved, that the committee on charter be requested to procure an

act of incorporation from the Supreme Court or the Court of Common Pleas of this State. On motion

Resolved, that a committee of three be appointed to procure supplies for regular Sunday service in the lecture room.

The chairman being requested to name the committee, Messrs. Welsh, Reed, Lamb were appointed. On motion

Resolved, that a building committee to consist of five gentlemen be appointed. The chairman has been requested to name the committee. Messrs. Welsh, Reed, Dr. Lamb, Rowland, and Duffield were appointed.

Resolved, that when we adjourn, we adjourn to meet at the same time and place on the 31st day of July.

On motion it was

Resolved, that Mr. Wm. Overington be the treasurer of this association and corporation.

On motion, adjourned.

Wm. Welsh,
Secretary.

CERTIFICATE OF PRESENTATION OF BELL TO CHURCH

To the Vestry of St. Mark's Church, Frankford, Philadelphia, Pa.

The members of the Sunday Schools of St. Mark's Church have purchased with funds collected for the purpose a bell weighing 1,201 pounds, which is now hung in the tower of the church, and they appointed us whose names are signed to this paper to present this bell to the Rector, wardens and vestry of St. Mark's Church, Frankford, Philadelphia, as a Christmas present from the Sunday Schools according to the inscription cast thereon, to be used in calling people to the service of God, and the Sunday Schools to their lessons, and for other religious services. And they send herewith the bill and receipt for the same in testimony that the bell is now the property of St. Mark's Church by the gift of the schools Christmas Day, 1859.

The following names were signed to this paper, viz., Lizzie D. Bate-man, Emma Gibson, Josephine M. Griffith, Susie Y. Coats, Harriet Garsed, Pamela Vanartsdalen, E. C. Gibbs, J. Corner, S. Fouse, F. Eckerly, Thomas Collins, Ellen Sweeting, Mary Hodgson, Thomas Taylor, T. Hodgson, Mary Warhurst, Bertha Blum, Eleanor Comly, Mary J. Corner, Mary F. Sheard, Newton M. Vanzant, Matilda Downing, William Warhurst, William Hamilton.

MINUTES AND OTHER DOCUMENTS RELATIVE TO MAKING THIS A FREE CHURCH

St. Mark's Episcopal Church, Frankford, Philadelphia, Sept. 4, 1867.

The Rector read a paper explaining his views of the duties of the parish, and his desire to open the church freely to all who come at one of the services, in the church as well as in the basement; and then stated

that churches usually were supported either by pew rents, by subscriptions from the congregation without pew rent, or by subscription by pew renters and others in proportion to the means of the givers and their liberality. He pointed it out to be the duty of Christian people to support the preaching of the Gospel in the parish to which they belong before other objects of liberality, and urged that all men should set apart a portion of their means for God's work and everyone should give of this consecrated money a sum in proportion to his income, for the church at home, without regard to the place he occupied in God's house, concluding with the following. The whole may be thus expressed:

1. It is the duty of every person to put aside a portion of his means for religious uses.

2. Among the objects for which such consecrated money should be used one of the foremost is the support of the Gospel in our own parish.

3. Circumstances in this parish make it evident that the present sources of revenue are insufficient and there is a demand for our gifts here.

4. A fund should therefore be created towards which every man should contribute a portion of that which he has to give for God, whether he be already a contributor by pew rents or otherwise.

5. This home fund for the support of the Gospel should compose every person, rich and poor, in the congregation, who are alike members of the church.

6. Measures should therefore be taken by which annual subscriptions, according to the giver's means, for this home fund for the support of the Gospel should be obtained from every man and woman in the parish.

7. Whenever this fund shall be large enough to defray, with the other revenues, all the needful expenses of the church, the daily penny collections should be discontinued, but the monthly collections for charitable objects and the poor should be extended to all the services.

A lengthened discussion then ensued upon the propriety of abandoning the present pew rent system altogether, and of obtaining the subscriptions from members of the congregation for the support of the church entirely, or in addition to the sums they pay for pew rent.

When the following preamble and resolutions were on motion adopted:

Whereas, the receipt from pew rents pay little more than half the very moderate current expenses of the church, although the desirable pews are all rented about as high as many of the worshippers can afford.

And whereas, it is believed that subscriptions from a much larger portion of worshippers than now contribute can be procured to the full extent of the current expenses of the church, provided the renting of pews is dispensed with and the seats are free at all the services.

Resolved, that this vestry approve of discontinuing the practice of renting pews or seats and that the current expenses of the church be met

by a very general subscription to be solicited from all worshippers according to their zeal and ability, if necessary to be supplemented by collections in the church, provided this measure meets the approval of a majority of those who by the church books appear to be renters of pews or seats.

Resolved, that if the foregoing proposal is not approved the renters then be asked to unite with the vestry in obtaining subscriptions for the excess of expenses over pew rent and in declaring the church free to all services except the 10.30 A. M. on Sunday.

On motion it was

Resolved, that a committee of five be named to ascertain whether a majority of the renters of pews will consent to the proposition contained in the resolutions.

The chair appointed as the committee Messrs. Welsh, Rhawn, Rowland, Wilson, and Overington.

ST. MARK'S EPISCOPAL CHURCH, FRANKFORD, SEPT. 30, 1867.

The committee appointed by the vestry of this church to present to the pew renters a plan for raising the cost of supporting the church by subscriptions instead of the present system of pew rents, respectfully report that they have submitted the plan as below, and of about one hundred persons who constitute the pew renters of the church there are annexed the names of those assenting thereto.

PLAN AS PRESENTED

At a meeting of the vestry of St. Mark's Church, Frankford, held September 16, 1867, Wm. Welsh, W. H. Rhawn, Benjamin Rowland, Jr., Abel Wilson, and Thomas F. Overington were appointed a committee to present to the renters of pews, for their consideration, a plan approved by the vestry, by which the income of the church may be made equal to its expenditure, without restricting its usefulness or unduly taxing the worshippers.

All the available pews are rented, yet the income from the source pays little over half the annual expenses of the church; to double the present rates would be burdensome to many and injurious to the spiritual interest of the parish. The missionary operations of the church largely increase its annual expenses, but as God is abundantly blessing this department of work, the vestry would not be warranted in decreasing the expenses by restraining its usefulness. When pews are in possession of those who rent them, it is obviously very difficult to obtain liberal subscriptions from others towards the current expenses of a church so situated, because its aggressive operations are necessarily curtailed. After considering various plans, the vestry approved of the following, as likely to harmonize all interests, and to aid in extending still more widely the missionary operations of the church. It is submitted to the renters of

pews, and if concurred in by most of them, and the estimated cost of supporting the church can be raised by subscriptions, the plan will be carried out after due notice to the congregation.

PROPOSAL BY THE VESTRY

To endeavor to collect the full cost of supporting the church by annual subscriptions, payable either quarterly or monthly, each worshipper being solicited to give according to his zeal and ability. As under this plan no person can claim the right to any special seat, the church will thus accommodate a larger congregation, and many can be brought in who are now estranged.

The undersigned concur in the above.

BENJAMIN ROWLAND
ABEL WILSON
HARVEY ROWLAND, JR.
JAMES T. LORD
CAP. G. L. RITMAN
JOHN BRIGGS
W. J. PHILLIPS
CAPT. GEO. D. RAMSEY, JR.
F. S. BALLENTINE
MRS. WM. TAYLOR
MRS. WM. HEFT
WM. DOBSON
MISS BURNS
MRS. MCCUEN
EDW. W. LEE
THOS. S. FOULKROD
RICHARD GARSED
JOSEPH BRIGGS
CHARLES B. GIBLERT
WM. GRAHAM
MRS. ROBERT AYERS
ROBERT E. WRIGHT
MRS. E. M. MCGOWAN
MRS. COOPER
MRS. ROBINSON
MISS ISRAEL
THOMAS F. OVERINGTON
C. A. VAN KIRK
COL. S. V. BENET
J. EDW. BARNES
SAMUEL P. FAUNCE
S. C. MARKLE
WM. CREIGHTON
MRS. SAMUEL FIES
CHARLES HEARD
WM. MERCILLIOTT
E. D. MARSHALL
MRS. ALEX KANE
WM. L. MYERS

MRS. S. R. PAUL
JOHN GARSED
WM. C. SHEARD
HOWARD ROWLAND
JOHN R. SAVAGE
JACOB PETERS
JOHN STEWART
BEN. R. DOWNING
CHARLES M. LUKENS
GEORGE LINDLEY
MRS. GARDNER
WM. STEPHENSON
MRS. H. SHALLCROSS
W. H. RHAWN
WILLIAM WELSH
MISS SARAH C. FOULKROD
H. T. GARSED
JOHN T. FARR
CHARLES CLERK
ROBT. H. CORNELIUS
MISS LIZZIE SINES
MRS. HARDMAN
GEORGE GIBSON
MRS. THOS. HENTON
MISS PATSY ANN FUET
MCPHERSON CHRISTY
MISS I. B. BUTLER
A. W. GARSED
JOHN COOPER
RICHARDSON L. WRIGHT
JAMES ASHWORTH
JESSE COTTMAN
JOHN SMITH
J. T. HOFFMAN
MISS CLARA HALL
MRS. DUNKELEY
MRS. THOS. W. DUFFIELD
JOSHUA GARSED
DR. ROBERT BURNS

The committee were agreeably surprised at the general concurrence in the proposed measure, as well as in the deep interest manifested in the missionary operations of the church. No pew renter desired to restrain the aggressive operations of the church. Some of these offered to increase their subscriptions beyond their pew rent, and other persons who are occasional worshippers freely offered to subscribe.

The committee are therefore encouraged to believe that liberal and very general subscriptions can be had for a free choir and also that any deficiency can be more readily made up than under the present system; they believe that the spiritual interest of the parish will be promoted and its aggressive work extended by the proposed change. Believing that the movement is of God, and that it will be productive of great good in other parishes as well as in this, your committee offer the following resolution for the consideration of the vestry:

Resolved, that a committee of five be appointed, who with the Rector shall be authorized to change from the present system to that of free seats, convening the worshippers and issuing a circular if they deem it expedient, also raising up such coöperative associations as they may require to collect subscriptions, welcome visitors, visit absentees, and take such other steps as may be necessary.

Respectfully,

Wm. Welsh

B. Rowland, Jr.

Wm. H. Rhawn

Thomas F. Overington

Committee.

The above resolution having been adopted, the chair appointed on the committee Messrs. Welsh, Rhawn, Rowland, Overington, Broadbent. On motion it was

Resolved, that the subscriptions commence on the first of January 1868, payable quarterly in advance and that as soon as the pledges warrant it the Sunday collections for current expenses be dispensed with.

On motion the adoption of the minutes was reconsidered.

TO THE WORSHIPPERS AT ST. MARK'S CHURCH, FRANKFORD

The desire has been expressed by the vestry that this church should become self-supporting, not by doubling the pew rent—which would be necessary to make it so under the present system—but by voluntary subscription from all worshippers to be paid either monthly or quarterly, in sums according to the ability of contributors, and if it is general and liberal, the present system of Sunday collections for current expenses to be discontinued. The proposal having been very generally concurred in by renters of pews and seats, the change will be made early in 1868, and the undersigned have been appointed a committee to carry it into effect.

A few persons, long used to the old mode, naturally prefer it, and apprehend that the inconvenience to themselves and others will exceed the anticipated benefit; but even these seem willing to contribute under the new system to the extent of their present pew rent, although, in some instances, they would prefer to double it if they could retain their pews. Others, who might reasonably have objected to giving up their claim to special pews, have offered to give a sum equal to double or treble their pew rent, because they believe that very great advantages are likely to result from the change.

It is certainly humiliating, and also discreditable, that such a parish is not self-supporting; yet only \$2,000 to \$2,200 are received annually from pew rent, and \$300 from all Sunday collections for current expenses, whilst \$4,000 is necessarily expended for maintaining public worship, and for heating, lighting and otherwise caring for the rooms that are so freely used for the extended missionary operations of the parish.

By pew rent system a very small proportion of the communicants and other worshippers contribute towards the current expenses of the church, although it is known that a stated and liberal contribution by each will aid in imparting an increased interest to every individual, in compacting the congregation, and in giving it the highest spiritual efficiency.

The number of worshippers at St. Mark's Church who are not pew renters is unusually large, and they are very remarkable for the praiseworthy desire to be at all times, and under all circumstances, independent of church alms or aid in clothing; and this spirit has caused the discontinuance for many years of all Dorcas and other aid societies. This noble trait has prepared the way for a still more creditable desire that so large a body of persons who support their own houses, should defray the expenses of the house of God in which they worship, without the further humiliation of soliciting aid from persons not connected with the parish. The proposed change will not only foster this spirit, but it will also remove from some minds a very natural prejudice against the church, because of the right to exclude worshippers from rented pews, which is occasionally exercised to the scandal of Christianity. As at the time of the celebration of the Lord's Supper, communicants are free to occupy any seats in the church, so it seems especially proper that in such a congregation as that at St. Mark's the same privilege should be allowed at all times.

No inconvenience is likely to arise to those who, from taste, habit, or defect in hearing, desire to be near the chancel; for it is very difficult to fill that part of the church at free services. Worshippers in the basement occupy the same seats from year to year, and a like Christian courtesy will more surely be manifested towards the frequenters of a particular pew, especially if the furniture is allowed to remain in it.

The deep interest now manifested by the pew renters in the extended

missionary work of the parish, and the cordial response of more than three-fourths of them to the proposal for free seats, warrant the belief that the movement is of God, and that he will pour out a still more copious blessing on the congregation.

D. S. Miller
B. Rowland, Jr.
John Broadbent
William Welsh
Thos. F. Overington
Wm. H. Rhawn
Committee.

Frankford, October 6th, 1867.

TO THE CONGREGATION OF ST. MARK'S CHURCH

At the beginning of a new year and of an auspicious era in the history of the church, the vestry desire to record their gratitude to God for His abundant blessings on the parish, and especially for His favor just manifested in preparing the people for a change from the late system of *renting pews to the few*, to the present plan of *freely opening them to the many*.

This change is so radical, uprooting old customs and prejudices, that it evidently has been wrought by the Holy Spirit, for He alone can make men of one mind in a house. It is very remarkable that not one pew renter refuses to contribute under the free system, which deprives him of a claim to any special seat, and that many have proffered a large increase on their former payments; in some cases each member of the family has become a separate contributor, thereby increasing their personal interest in the church. A still more remarkable feature is the liberal subscriptions at this dark period when the support of the family is so precarious, made not only by communicants and other worshippers of very limited means, but also by parents whose only connection with the church is through their children. Our Lord looks approvingly at the widow making her voluntary sacrifice to aid in maintaining public worship in this parish, and also on those who are literally *children of toil*, as they give freely and liberally of that which costs them something. Surely we may now draw down the largest spiritual blessing upon the parish, for the closing words of Revelation are now applicable to every service in the church: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will let him take the water of life freely."

When all who are benefitted by the varied public services, by the mothers' meeting, Bible classes and schools, and by private visitations in connection with the parish, shall have subscribed as liberally as some of the neediest have already done, collections on Sunday for current expenses will be dispensed with, and the occasional offerings on that day will be

devoted to charitable objects calculated to warm the heart, and incite to prayer and personal effort for the spread of the Gospel.

Many of the pledges already received are from worshippers who have not hitherto contributed steadily to the support of the church, giving the promise of a thoroughly independent parish, without unduly taxing or leaning upon any individuals.

The change in the system will take full effect on the first of February, when it is hoped that all worshippers will respect, as far as may be, the desire of some to occupy accustomed seats. This is important, but it is infinitely more important that the Spirit of Christ should be allowed to banish from God's House the spirit of self-indulgence, and to incite all stated worshippers who are not infirm or crippled, to welcome strangers, to make them familiar with the service, to socialize them in the congregation, and even to seek them out and bring them to church. Without such Christian courtesy, a strange church is often a very forbidding and unattractive place; therefore it is hoped that each contributor will manifest the same hospitality that he does in his own house, and that he will still further benefit those who become in any way connected with the parish, by inducing them to contribute steadily to its support.

By the order of the vestry,

William Welsh
B. Rowland, Jr.
John Broadbent
William H. Rhawn
Thos. F. Overington

Committee.

Frankford, Phila., January 2, 1868.

MINUTES OF VESTRY RELATIVE TO DEATH OF MR. WILLIAM WELSH

Frankford, Philadelphia 23rd, Ward.

Special meeting of the vestry of St. Mark's Church, Frankford.

Present the Rector, Messrs. Ashworth, Miller, Higgs, Holyroyd, James Welsh, Broadbent, H. Rowland, B. Rowland, and Wright, also the following members of the congregation: Messrs. John Savage, Robert E. Wright, H. O. Luckman, Richard Thorp, and William Frances.

The Rector stated the object of the meeting to be to consider the report of the committee to prepare a minute upon the death of Mr. Welsh, and also to take action upon the resolutions adopted by the Sunday School and Bible class teachers.

Col. James Ashworth, secretary pro tem. of the special meeting held February 12th, read the minutes of that meeting, which were amended and approved.

The committee on draping the church reported that duty performed.

The committee to prepare a minute in relation to the death of Mr. Welsh made the following report:

Seldom, if ever in the history of the Protestant Episcopal Church in this country, has a vestry and congregation been called to sustain a more severe loss, or to mourn with more sincere sorrow, the death of one of their members, than has St. Mark's Church, Frankford, in the sudden and solemn termination of the life of William Welsh, on the eleventh instant. Active and zealous in his Master's work at all times, death found him in the religious discharge of the duties of a responsible position as almoner for the needy and afflicted.

Identified with the work of this parish for the last thirty-five years, his generous and open-handed liberality, his wise counsels, his clear and comprehensive intellect and his indefatigable zeal and activity made him a tower of strength in our midst. To him, more than to any other layman of the church at large, is it indebted for solving in the instance of this parish, the practicability of a self-sustaining and independent free church in our community. Generous as were his contributions and extensive as was his influence in enlarging the church's accommodations from time to time, for meeting the growing wants of its increasing membership, he had the happy faculty and rare modesty of inspiring his co-laborers of less means and influence with the great importance of their coöperation and assistance. Long will the sweet fragrance of his affectionate nature and glowing devotion linger in our memories. It is a great privilege to have lived and worked with such a noble-minded man of God, and our earnest prayer is that his life, consecrated as we have seen it to the service of his Master, may influence us who remain to greater self-denial and singleness of purpose in carrying forward here on earth the great work of our Blessed Redeemer, so that William Welsh, though dead, shall yet speak unto us all.

The family of Mr. Welsh in their great sorrow and sore affliction have the sincere and heartfelt sympathy of every member of the vestry and congregation of this church, and yet we, each and all, rejoice in the rich inheritance he has bequeathed them in the memory of a Christian life so useful, pure and unsullied as his.

Upon motion it was unanimously

Resolved, that the above resolutions be engrossed and placed upon the minutes of the vestry, that they be published in the *Episcopal Register*, and that a copy be given to Mr. Welsh's family.

St. Mark's Church, Frankford, February 17, 1878.

The Sunday School and Bible class teachers met this afternoon, in the transept of the church, at half past three o'clock, and adopted the following preamble and resolutions in relation to the death of their superintendent, Mr. William Welsh:

Whereas, since we last met together in this place, our well-beloved superintendent, Wm. Welsh, apparently in full bodily health, with mental faculties unimpaired, has suddenly "fallen asleep in Jesus"; and

Whereas, we, being poorly able at this time, by reason of our sor-

row, to measure the full loss of him who, for nearly forty years, has presided over the affairs of our school, illustrating and adorning in his daily walk and conversation the purity and integrity of his faith in Christ, and not by his words only, but by his very presence encouraging the weak and reassuring the timid among us, and by his cheerfulness and zeal upholding the hands of all in any way engaged in the varied work of the church; and

Whereas, we are sadly conscious, that no voice nor word of ours can increase or diminish the affectionate regard in which mankind hold the memories of such men, yet deeming it highly appropriate that we should place on record some expression of our deep and sincere love for this large-hearted Christian merchant and citizen, whom a whole city has "delighted to honor," and who through all these years in entire disregard of all personal ease or indulgence, has labored to increase the efficiency and quicken the work of our school; therefore, be it

Resolved, that the source and inspiration of the practical usefulness, unceasing activity and cheerful piety of Mr. Welsh's life, in fact the foundation of his whole character, "was faith in Christ, his delight was in the law of the Lord; in his law did he exercise himself day and night." In him we behold the fulfillment of the Saviour's promise, "If any man serve me, him will my Father honor." (St. John 12:26.)

Resolved, that we will hold in grateful remembrance the legacy he has left us of a pure and noble life, teaching us that it is character alone that endures, and that we will best honor his memory by devoting ourselves with increased zeal and earnestness to the Sunday School work which occupied so much of his time and thought in life.

Resolved, that we remember with gratitude that the increasing years, which brought additional cares and burdens and enlarged fields of usefulness, never inclined him to relinquish the school he had taken in his early manhood, but that to the last day of his life we have received the benefits of his wise counsel and personal service, and enjoyed the inspiration of his fervent piety.

Resolved, that his wife and children in this time of trial and sorrow have our sincere sympathy.

Resolved, that we deem it peculiarly proper and fitting that we should have some permanent memorial of our late superintendent placed in an appropriate position in the church.

On motion it was

Resolved, that the preamble and resolutions of the Sunday School teachers and Bible classes just read be entered upon the minutes of the vestry.

Carhart, Edmund Hance, Jr., 701 N. George St.,
Rome, New York. Rector Zion Church 1924
Born Belvidere, N. J., May 24th, 1890
Blair Academy - Lafayette College, Ph. B., 1914
Columbia Post Graduate
Deacon 1917 - Priest 1918 - Bishop Talbot
Curate, Grace Church, New York City, 1917-1918
Rector, Grace Church, Allentown, Pa., 1919-1924
Federal Officers Training Camp, 1918
Chaplain U. S. Navy, 1918-1919

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CORRECTIONS

Page 40, Stehle should be Sept. 14, 1914

Page 71, Harding Biography, should be
Wellington instead of Washington.

